

An illuminated collection of relevant ayat from the Quran,
ahadith and traditions of our pious predecessors

MANAGING SLEEP

THE SUNNAH WAY

Compiled by:

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whose Sleep Management training became the inspiration which led to writing of this book

Sheikh Saleh Al-Munajjid

whose Fatawa¹ (Islamic Legal Rulings) have been abundantly used for the commentary of ahadith in this book.

May Allah reward them and all of the learned scholars of this Ummah who sow the seed of love for knowledge in our hearts.

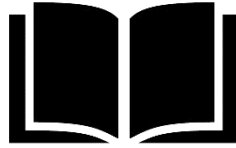
كَزْرَعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۖ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

[And their parable is that of] like a seed that brings forth its shoot, and then He strengthens it, so that it grows stout, and [then] stands firm upon its stem, delighting the sowers — in this way Allah makes the believers a source of dismay for the deniers of truth. To those of them who believe and do good, Allah has promised forgiveness and a great reward.

(Surah Fath, Ayah 29)

¹ The fatawa that he issued directly as well as those that were issued under his supervision

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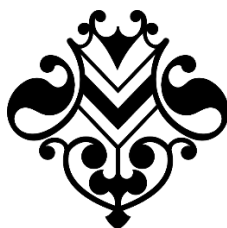
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INTRODUCTION TO THE BOOK



WHAT IS THIS BOOK ALL ABOUT?

This book is an attempt to collect the ahadith that deal with the matters related to sleep and the ways to effectively manage that. The ahadith included in this book are based on a comprehensive search of relevant ahadith from Kutub As-Sitta (the six famous books of hadith). However, where considered beneficial, we have also included ahadith from other books. Considering our weakness as human beings, we cannot guarantee that we have collected all the ahadith on the topic. However, we can say that, by the grace of Allah, a significant working collection has come into being which has a capability to yield us great benefits in this dunya and the aakhirah if utilized in the right manner for there is nothing comparable to the word of Allah and the Sunnah of our beloved Master ﷺ. Nothing can be more beneficial and more powerful than the Quran and Sunnah. May Allah enable the author and all the readers of this book to be able to benefit from the beautiful pearls of wisdom from our Prophet ﷺ that we have gathered in this book.

INCLUSIONS AND EXCLUSIONS

- Where a hadith is repeated in the hadith collections selected for this study, a more elaborate version has been included, where

applicable.

- Some ahadith that fit multiple sections have been repeated accordingly.
- As the focus of the book is to point out what we can physically do to improve the sleep, the ahadith where sleep is mentioned in a metaphorical sense are not included. Similarly, those ahadith that mention sleep in a context that is beyond the scope of this book (e.g. praying when a sleeping person is in front etc.) are not included in the book
- If something is specific only to the Prophet ﷺ as informed in the ahadith, then it is not included (for example, it is only the prophet's ﷺ eyes that sleep, his heart remains awake).
- Some other matters that we come across during night (such as night worship etc.) have also been included

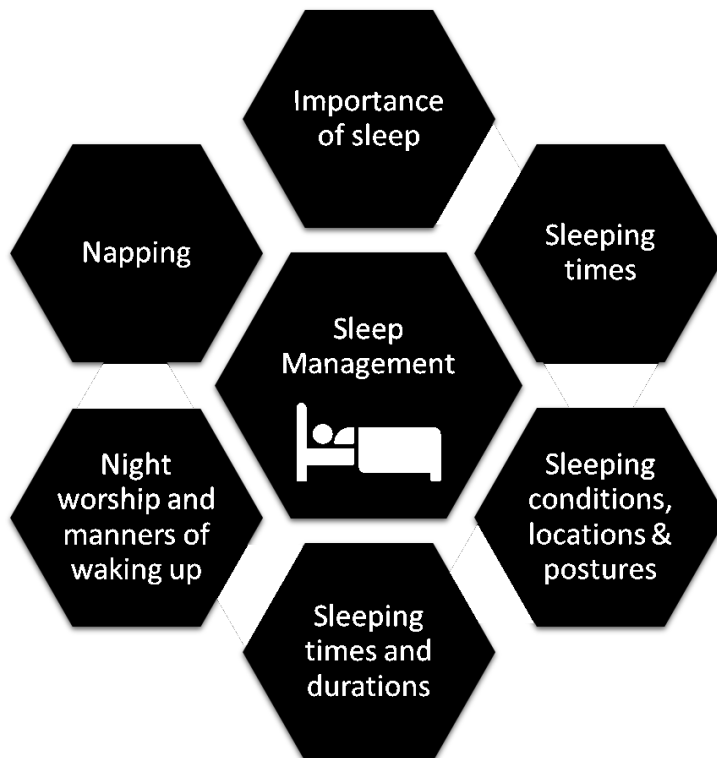


Figure: An overview of key themes covered in the book

READING SEQUENCE

Not all the parts of this book need to read sequentially. The reader can start from whatever section he or she likes the most and jump to wherever he or she likes to read next – as long as they read the whole book.

CATEGORIZATION OF AHADITH IN THE BOOK

Ahadith in this book have been mentioned along with their grade or status, wherever possible. You will find the following three grades commonly present in this book.

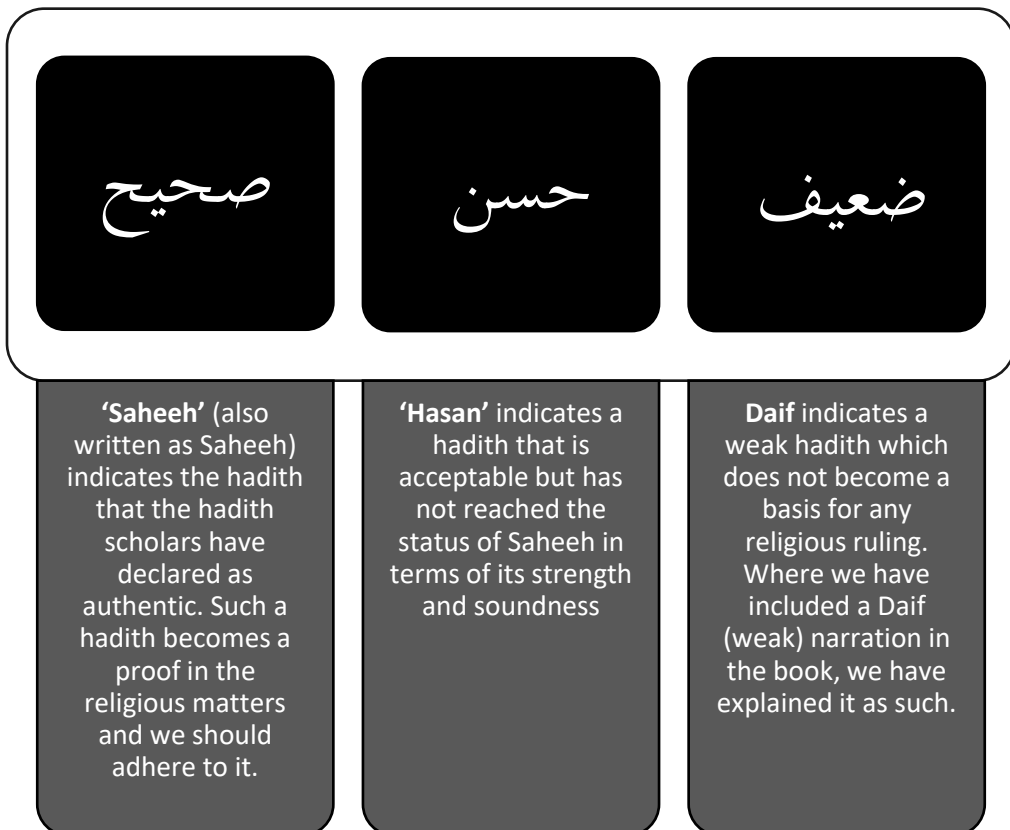


Figure: Three broad categories of hadith

Scholars have highlighted certain conditions in which weak narrations can be used. However, it does not become a daleel (or proof) in religious matters. We wish our readers to keep this in mind while going through the book. Matters mentioned in the Daif narrations are not binding.

Above are just the brief definitions for these three classes of hadith. The scholars of hadith have done a matchless job in the field of hadith sciences and set a number of criteria for associating narrations with a particular category or grade of hadith. It is beyond the scope of this book to explain all those details or to provide an overview of any sub-classifications. However, we encourage the readers to find a course on Usool Al-Hadith or some good introductory book and go through that. We can assure you that it would be a highly beneficial experience, provided it is done in the right manner.



CHAPTER 1

IMPORTANCE OF MANAGING SLEEP



YOUR BODY HAS RIGHT OVER YOU

Sleep is one of the critical requirements of our body. The research indicates that sleep allows the brain to review and consolidate all the streams of information it gathered while awake. This accordingly improves our thinking, reduces stress and yields better mental health. Similarly, there are certain chemicals in our brain that keep on accumulating unless we go to sleep. When we sleep, our brain discharges them and refreshes itself.

If we deprive our body of sleep, many of its important functions get disrupted. It is from the guidance of our master ﷺ that we should take care of our body. When one of the companions of the Prophet ﷺ was so engrossed in worship that he was not concerned about his sleep, the beloved Prophet ﷺ reminded him about the rights of his body on himself.



قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا عَبْدَ اللَّهِ أَلَمْ

أَخْبَرَ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ " . قُلْتُ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " فَلَا تَفْعَلْ ، صُمْ وَأَفْطِرْ ، وَفُتْمٌ وَفُتْمٌ ، فَإِنَّ لَجَسَدِكَ عَلَيْكَ حَقًّا ، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا ، وَإِنَّ لِرَوْحِكَ عَلَيْكَ حَقًّا "

Narrated `Abdullah bin `Amr bin Al-`As (May Allah be pleased with him):

Allah's Messenger (ﷺ) said, "O `Abdullah! Have I not been formed that you fast all day and stand in prayer all night?" I said, "Yes, O Allah's Messenger (ﷺ)!" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. *Your body has a right over you, your eyes have a right over you and your wife has a right over you.*"

Saheeh al-Bukhari 5199 - Saheeh



SLEEP DEPRIVATION

Our body is designed to have certain hours of sleep every day which varies from person to person. If a person does not give his or her body enough sleep, one starts to experience a phenomenon called 'sleep debt'. If this debt keeps on accumulating over a period (because of sleeping less than the minimum sleep requirement of the body), it severely hampers our abilities to do well physically and intellectually. People, especially youngsters, acquire lesser than the required hours of sleep as a result of all-nighters, cramming, parties, TV, the internet, mobile devices with cheap internet packages and a general overload of activity. Some of the many dangerous outcomes of that are poor decision-making, irritability, and mistakes.

A person who is awake for 17 hours would exhibit the same behavior as the person who has the Blood Alcohol Concentration of 0.05% - a limit above which one cannot drive on the West Australian roads! There is no surprise why fatigue due to poor sleep management is one of the major causes of deaths on roads.

If someone is in this condition, he or she should immediately pay back the debt by making up the missed sleep hours and work on improving the quality of sleep. This can be done by sleeping a little extra when a suitable opportunity arises (not necessarily in one go). When the Prophet ﷺ noticed some of the companions to be in the state of lack of sleep, he asked them to sleep.



حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ " مَا هَذَا الْحَبْلُ ". قَالُوا هَذَا حَبْلٌ لِرَيْدَنْبٍ فَإِذَا فَتَرْتُ تَعَلَّقْتُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا، حُلُّوهُ، لِيُصَلَّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ ".

Narrated Anas bin Malik (May Allah be pleased with him):

Once the Prophet ﷺ entered the Mosque and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer.)" The Prophet (ﷺ) said, "Don't use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down."

Saheeh al-Bukhari 1150 - Saheeh



عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسْبُتْ نَفْسَهُ "

Narrated `Ayesha (May Allah be pleased with her):

Allah's Messenger (ﷺ) said, "If anyone of you feels drowsy while praying he should go to bed (sleep) till his slumber is over because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself."

Saheeh al-Bukhari Book 4, Hadith 78 - Saheeh

Commentary:

Scholars explain that it should be understood that the degree of drowsiness referred to in the text is that where a person is unaware and does not understand what he is saying. If one is not at this level of sleep, then the ruling does not apply to him or her.

Moreover, some scholars, such as Imam Malik, explain that this ruling is regarding the voluntary night prayer (Qiyam ul Layl) as that is the time when people are deep asleep and the time of other prayers is not such that people would be excessively sleepy at those times. Whereas, other scholars, such as Imam An-Nawawi, are of the opinion that it applies to voluntary as well as obligatory prayers as the result of not understanding what one is saying in both is the same. However, one should keep in mind that if his or her condition is so serious that she doesn't know what he or she is saying, they can take a little nap but should do their best to offer the prayers within their prescribed times.



عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي امْرَأَةٌ فَقَالَ مَنْ هَذِهِ فَقُلْتُ امْرَأَةً لَا تَنَامُ تُصَلِّي قَالَ عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ فَوَاللَّهِ لَا يَمَلُ اللَّهُ حَتَّى تَمَلُّوا وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ

وفي رواية البخاري قال وَاعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ

Ayesha (May Allah be pleased with her) reported: The Messenger of Allah ﷺ, peace and blessings be upon him, entered while I was with another woman. The Prophet asked, “Who is this?” I said, “She is a woman who never sleeps because she is always praying.” The Prophet said, “You must only perform deeds you can do. By Allah, Allah will not withhold from you until you give up. The most beloved deed to Allah is one that is performed regularly.”

In another narration, the Prophet said, “Know that the most beloved deed to Allah is that which is performed regularly even if it is small.”

Saheeh Bukhari 43, Saheeh Muslim 785 – Saheeh



SLEEP OPTIMIZATION

*Brother, stand the pain.
Escape the poison of your impulses.
The sky will bow to your beauty if you do.
Learn to light the candle. Rise with the sun.
Turn away from the cave of your sleeping.
That way a thorn expands to a rose.*

Rumi

What we have discussed in the previous sub-section is one end of the spectrum, i.e. the sleep deprivation. The opposite extreme is over-sleeping. We oversleep because of two reasons:

- Either the quality of our sleep is not good, OR
- We do not realize the dangers of over-sleeping

The first one can be a result of many factors. Diet is one of them.

The diet we take, the conditions we sleep in, or any medical condition or sleep-disorders. Alcohol, smoking, excessive caffeine and other products of this category disrupt our sleeping pattern. We think that we are sleeping but in reality, we go in and out of sleep at such a rapid pace that we don't even realize it. As a result, we wake up tired. The solution to this is to mend our diet and stay away from what Islam has prohibited. When we should eat, we should eat according to the way of our master ﷺ and when we drink, we should drink in the manner that he ﷺ has prescribed.



With regards to the food, we should not overfill ourselves and adhere to the beautiful advice from our Master ﷺ:

عن المقدم بن معد يكرب قال قال رسول الله صلى الله عليه وسلم ما ملأ آدمي وعاء شراً من بطنٍ يحسب ابن آدم أكلأثَّ يَتَمَنَّ صُلْبُهُ فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثْ لِبَطْنِهِ وَثُلُثْ لَشَرَابِهِ وَثُلُثْ لِنَفْسِهِ

Miqdam ibn Ma'd (May Allah be pleased with him) reported: The Messenger of Allah ﷺ, peace and blessings be upon him, said, "The son of Adam cannot fill a vessel worse than his stomach, as it is enough for him to take a few bites to straighten his back. If he cannot do it, then he may fill it with a third of his food, a third of his

drink, and a third of his breath.”

Sunan al-Tirmidhi 2380 – Saheeh



It is to be noted that disrupted sleep could also be because of some sickness or illness. For that and other sleep disorders, we should seek medical advice.

عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ
يُأْذِنُ اللَّهُ عَزَّ وَجَلَّ "

Jabir (May Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious.

Saheeh Muslim 2204 - Saheeh



The above, as well as the other Sunnahs mentioned in this book, would help us overcome the first element i.e. oversleeping because of poor sleep quality.

With regards to the second cause, i.e. oversleeping because of lack of awareness about the ill-impacts of oversleeping, we need to know that a lot of diseases are caused because of over-sleeping. This includes headaches, feeling tired despite the full-night sleep, anxiety, irritability, lack of energy, loss of appetite, and memory

loss.²

Do you know the impact you can have in your life if you can save 1.5 hours daily by cutting out on useless sleep (i.e. the sleep that is beyond the minimum amount of sleep that you need to stay healthy) and putting it to good use? Do you know how much it sums up to? It comes down to 365 days x 1.5 hours = 547.5 hours per year. If you work 8 hours a day, then this many hours would mean an equivalent of more than two months of working time each year. Imagine how many great things you can achieve by utilizing this time. Imagine how much more learning of the religion you can undertake in this time. Imagine how you can wrap up the things that you always plan to do and never find time for.



حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، وَالْحَسَنُ بْنُ مُحَمَّدٍ بْنِ الصَّبَّاحِ، وَالْعَبَّاسُ بْنُ جَعْفَرٍ، وَمُحَمَّدُ بْنُ عَمْرِو الْحَدَّاثِيُّ، قَالُوا حَدَّثَنَا سُنَيْدُ بْنُ دَاوُدَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ بْنِ الْمُثَنَّى، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " قَالَتْ أُمُّ سُلَيْمَانَ بْنِ دَاوُدَ لِسُلَيْمَانَ يَا بُنَيَّ لَا تَكْثِرِ النَّوْمَ بِاللَّيْلِ فَإِنَّ كَثْرَةَ النَّوْمِ بِاللَّيْلِ تَتْرُكُ الرَّجُلَ فَقِيرًا يَوْمَ الْقِيَامَةِ " .

It was narrated that Jabir bin ‘Abdullah (May Allah be pleased with him) said:

“The Messenger of Allah (ﷺ) said: ‘The mother of Sulaiman bin Dawud said to Sulaiman: “O my son, do not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection.”

² Reference: Caba J (2015). Oversleeping Is Just As Bad For You As Not Getting Enough Sleep: How To Find The Happy Medium. Published in: Medical Daily

Sunan Ibn Majah Book 5, Hadith 1393 - Da'if



حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أَبُو صَخْرٍ، أَنَّ أَبَا حَازِمٍ، حَدَّثَهُ قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ، يَقُولُ شَهِدْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَجْلِسًا وَصَفَ فِيهِ الْجَنَّةَ حَتَّى انْتَهَى ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي آخِرِ حَدِيثِهِ " فِيهَا مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ". ثُمَّ اقْرَأَ هَذِهِ الْآيَةَ { تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ } .

Sahl b. Sa'd as-Sa'idi (May Allah be pleased with him) reported:

I was in the company of Allah's Messenger (ﷺ); he gave a description of Paradise and then Allah's Apostle (ﷺ) concluded with these words: There would be bounties which the eye has not seen and the ear has not heard and no human heart has ever perceived them. He then recited this verse: "They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them. So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did" (xxxii. 16-17)

Saheeh Muslim 2825 – Saheeh

Commentary:

So this describes the status of the Sahaba who had forsaken their beds and their worries were linked to the hereafter and their minds were occupied with thinking about that.



عن أبي طالب المكي قَالَ سَهْلُ التُّسْتَرِيِّ رَحِمَهُ اللَّهُ اجْتَمَعَ الْخَيْرُ كُلُّهُ فِي هَذِهِ الْأَرْبَعِ خِصَالٍ وَبِهَا صَارَ الْإِبْدَالُ إِبْدَالًا إِخْصَاصَ الْبَطُونِ وَالصَّمْتِ وَالسَّهْرِ وَالْإِعْتَزَالِ عَنِ النَّاسِ

Abu Talib al-Makki reported: Sahl al-Tustari, may Allah have mercy on him, said, “All good is combined in these four traits, and by them the righteous replacements (al-abdal³) became replacements:

- having slender bellies,
- silence [when it is not beneficial to speak],
- not sleeping too much, and
- withdrawing from people [when it is unproductive].”

Qoot al-Quloob⁴ 1/170

Similarly, Malik Ibn Deenar R.A. is reported to have said:

“By Allah! If it was possible for me not to sleep, I would not sleep out of fear that the punishment would descend and I am asleep. By Allah! If I had some helpers, I would spread them out among the Dunya and give them orders to cry out to the people, ‘O mankind! The Fire! The Fire!’”

[Al-Ihya, 4/567]

Ibn Al-Mubarak (d. 181H) is also reported to have said:

“When the night is completely dark,

³ The term “Abdal” refers to those religious devotees who take up the Prophetic mission and devote their lives to it. The term is used in Sunni as well as Shia theology. The doctrine is not only popular within the sufi schools but also within the traditionalist school of Islamic thought, such as the school of Imam Ahmed Ibn Hanbal (refer to Tabaqat Hanabillah of Ibn Abi Ya’la, 1/263).

⁴ Abu Talib Al-Makki was a third century scholar who was known for his strict dietary regimens. Al-Makki’s most influential work, “Qut al-qulub fi mu’amalat al-mahbub wa wasf tariq al-murid ila maqam al-tawhid”, or in short “The Sustenance of Hearts,” is a systematic exploration of spirituality and the ‘knowledge of hearts’. Imam Al-Ghazali used this book as a source for some of the chapters of his magnum opus Ihya' 'Ulum al-Din' (Revival of Islamic Sciences).

It finds them staying up in the night,
Fear has chased away their sleep,
So they stay up,
While those who feel secure in this life,
Quietly sleep on.”

This book will inshaAllah explain the ways and means of ensuring optimum balance between sleep and being awake in the light of the Sunnah of our beloved master Muhammad ﷺ.



FIDDLING WITH SLEEP AND MESSED UP PRIORITIES IN LIFE

Sometimes we underestimate the importance of managing sleep. We often forget that this individual matter, if not handled well, can become a communal and national problem with significantly negative impact and there is no exaggeration in this statement. We have many lessons to learn from our history. When the priorities in our lives are not straight, our lifestyle gives testimony to our obliviousness. The way we think, the way we act and the lifestyle that we choose, become loud and clear explanations of what we think. There is so much for us to learn from our history but we remain busy in the thick of thin and miss the connection with the bigger picture.

Our history tells us that when we deviate away from the sunnah path, we get humiliated. We are not made the flag-bearers of truth for no reason! We are the final ummah and we have to live up to the standards that we are required to live up to. When we don't realize our responsibility, humiliation becomes our fate. One such example was the tragic case of the fall of Delhi which was the seat

of the Mughal empire for decades. A handful of British were able to defeat them in their very homeland where their generation after generation were the ruling elite. Why? Because our priorities were messed up! For us, the poets and poetry and dance came first and the defense of the homeland came last. When the English invaders were standing at the doors of the Delhi Fort, the rulers of the time used to be busy spending their nights in the gatherings of poetry and dance. Rather than preparing themselves to protect their homeland and spending their nights in the remembrance of Allah swt, they spent their nights praising the poets and the beauty of girls dancing in the courtyards of their palaces. When the intruders used to wake up at 3 AM for their exercises, the rulers and the elite used to go to sleep after their night of fun. Anyone can predict what the results were.

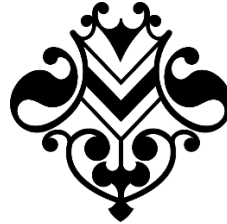
It is the guidance of our Prophet ﷺ to wake up in the final part of the night but we were oblivious to this. It is the guidance of our Prophet ﷺ to avoid anything non-beneficial after Isha but we did not pay heed to his noble commands. It is the guidance of our Prophet to utilize the early mornings in acquiring the blessings of Allah, but that was not even a priority for us while we used to sleep till 12 in the afternoon – a habit that is still lived in most of South Asia to date!

It is now the time to mend our ways and fix our priorities. We have to renew ourselves as an ummah and prepare for the challenges ahead. One of the factors that we need to be our friend rather a foe in this journey is the lifestyle we adopt. In this book, we will inshaAllah learn to fix one of its most important aspects – our sleep.



CHAPTER 2

TYPES OF SLEEP



TYPES OF SLEEP MENTIONED IN THE QURAN

Before we go into further discussion, it is important to understand the various types of sleep. The Quran mentioned four general and two special types of sleep.

1. AL-SINNAH

This refers to drowsiness or the situation in which the sleep appears on our eyelids. In that situation, a person finds it difficult to keep the eyes open but is aware of what's happening around him.

The Quran mentions it in the following context:

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Neither drowsiness nor sleep overtakes Him. (Quran 2:255)

Allah swt is free from sleep, light or heavy, as explained in this part of the Ayat al-Kursi. The ayah mentions the first as well as the last stages in the sleep cycles and explains that Allah swt is free from all types of sleep.



2. AN-NUAS

The stage of Nuas can also be called ‘light sleep’ in which one can easily wake up. Some scholars explain it as a stage between sleeping fully and waking up. It is mentioned in the Quran at two places. One of the mentions is regarding the battle of Badr when Allah swt refreshed the believers through it:

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

[Remember] when He caused drowsiness to overcome you, giving you serenity. And He sent down rain from the sky to purify you, free you from Satan’s whispers, strengthen your hearts, and make [your] steps firm. (Quran 8:11)



The second mention is regarding the battle of Uhud where Allah refreshed the believers again with this type of sleep.

This type of sleep is also mentioned in various ahadith.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو، - وَهُوَ أَبُو مَعْمَرٍ الْمِنْقَرِيُّ - حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُوَ ابْنُ صَهْبٍ - عَنْ أَنَسٍ، بْنِ مَالِكٍ قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ نَاسٌ مِنَ النَّاسِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُجَوَّبٌ عَلَيْهِ بِحَجَفَةٍ - قَالَ - وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًا شَدِيدَ النَّزْعِ وَكَسَرَ يَوْمَئِذٍ فَوْسَيْنِ أَوْ ثَلَاثًا - قَالَ - فَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ التَّبَلِّ فَيَقُولُ انْثَرَهَا لِأَيِّ طَلْحَةَ . قَالَ وَيُشْرِفُ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَنْظُرُ إِلَى الْقَوْمِ فَيَقُولُ أَبُو طَلْحَةَ يَا نَبِيَّ اللَّهِ يَا أَبِي أَنْتَ وَأُمِّي لَا تُشْرِفْ لَا يُصِيبَكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ
نَحْرِي دُونَ نَحْرِكَ قَالَ وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَامْتَمَّ لَمْشَمِرَتَانِ أَرَى خَدَمَ سُوقِهِمَا
تَنْقُلَانِ الْقُرْبَ عَلَى مُتُونِهِمَا ثُمَّ تُفَرِّغَانِهِ فِي أَفْوَاهِهِنَّ ثُمَّ تَرْجِعَانِ فَتَمْلَأَانِيَا ثُمَّ تَحِيَّانِ تُفَرِّغَانِهِ فِي أَفْوَاهِ الْقَوْمِ
وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيَّ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلَاثًا مِنَ النَّعَاسِ .

It has been narrated on the authority of Anas b. Malik (May Allah be pleased with him) who said:

On the Day of Uhud some of the people, being defeated, left the Prophet (ﷺ), but Abu Talha stood before him covering him with a shield. Abu Talha was a powerful archer who broke two or three bows that day. When a man would pass by carrying a quiver containing arrows, he would say: Spare them for Abu Talha. Whenever the Prophet (ﷺ) raised his head to look at the people, Abu Talha would say: Prophet of Allah, may my father and my mother be thy ransom, do not raise your head lest you be struck by an arrow shot by the enemy. My neck is before your neck. The narrator said: I saw `Ayesha bint Abu Bakr and Umm Sulaim. Both of them had tucked up their garments, so I could see the anklets on their feet. They were carrying water-skins on their backs and would pour water into the mouths of the people. They would then go back (to the well), would fill them again and would return to pour water into the mouths of the soldiers. (On this day), Abu Talha's sword dropped down from his hands twice or thrice because of drowsiness.

Saheeh Muslim 1811 - Saheeh



حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ،

قَالَ رَفَعْتُ رَأْسِي يَوْمَ أُحُدٍ فَجَعَلْتُ أَنْظُرَ وَمَا مِنْهُمْ يَوْمَئِذٍ أَحَدٌ إِلَّا يَمِيدُ تَحْتَ حَجَفَتِهِ مِنَ النَّعَاسِ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ : (فَأَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نَاعَسًا) . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Narrated Anas (May Allah be pleased with him):

that Abu Talhah said: "I raised my head to look around on the Day of Uhud, and there was not one of them that day except that he was swaying under his shield due to drowsiness. Allah said about that: Then He sent down upon you - after the distress - a slumber of security (Quran 3:154).

Jami Tirmidhi, Book 47, Hadith 3277 - Saheeh



حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَنَمْ حَتَّى يَعْلَمَ مَا يَقْرَأُ " .

Narrated Anas (May Allah be pleased with him):

The Prophet (ﷺ) said, "If anyone of you feels drowsy while praying, he should sleep till he understands what he is saying (reciting).

Saheeh al-Bukhari 213 – Saheeh



3. AN-NAWM

This type of sleep is the deep sleep in which one is not aware of its surroundings. It is referred in the Quran and hadith at various places:

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

And have appointed your sleep for repose (Quran 78:9)

Allah swt also says:

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

He is the One Who has made the night for you as a cover, and [made] sleep for resting, and the day for rising. (Quran 25:47)

سُبَاتٌ refers to leaving the movements and resting in a manner that one is unaware of what's happening around him.



عَنْ جَابِرٍ قَالَ سَأَلَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقِيلَ: «يَا رَسُولَ اللَّهِ، أَيَنَامُ أَهْلُ الْجَنَّةِ؟» فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «النَّوْمُ أَخُو الْمَوْتِ، وَأَهْلُ الْجَنَّةِ لَا يَنَامُونَ»

Jabir ibn Abdullah (May Allah be pleased with him) reported: The Prophet was asked, "O Messenger of Allah, do the people of Paradise sleep?" The Messenger of Allah, peace and blessings be upon him, said, "Sleep is the sister of death, and the people of Paradise do not sleep."

At-Tabarani in Al-Awsat (919), Al-Baihaqi in Shub Al-Iman (4416) - Saheeh

Commentary:

The sleep and death are compared in this hadith as the soul departs from the body during sleep just like death. However, this departure of the soul

during sleep is different from its departure at the time of death.

Ibn Rajab (may Allah have mercy on him) said:

The taking of the soul from the body does not necessarily mean that it has departed from the body altogether; rather it may be taken whilst some kind of connection is still present, as in the case of one who is sleeping.

Fath al-Baari, by Ibn Rajab, 3/326



4. THE SLEEP OF ‘RO’YA (DREAMS)

This is the type of sleep in which one dreams. His soul travels to various places and experiences various places, times and things.

قَدْ صَدَقْتَ الرُّؤْيَا ۖ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

You have fulfilled your vision [or dream]. Thus do We reward the righteous. (Quran 37:105)

Allah swt also mentions:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحْلِقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

Indeed, Allah will fulfill His Messenger’s vision in all truth: Allah willing, you will surely enter the Sacred Mosque, in security—[some with] heads shaved and [others with] hair shortened—without fear. He knew what you did not know, so He first granted you the triumph

at hand. (Quran 48:27)



حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الصُّبْحَ أَقْبَلَ عَلَيْهِمْ يُوْجِّهُهُ فَقَالَ " هَلْ رَأَى أَحَدٌ مِنْكُمْ الْبَارِحَةَ رُؤْيَا " .

Samura b. Jundab (May Allah be pleased with him) reported that when Allah's Messenger (ﷺ) had performed his dawn prayer he turned his face towards them (that is towards his Companions) and said: Did anyone of you see any vision last night?

Saheeh Muslim 2275 - Saheeh

5. TWO SPECIAL TYPES OF SLEEP MENTIONED IN THE QURAN

There are two other special types of sleep mentioned in the Islamic texts.

- **الْهُجُوعُ**: This type of sleep refers to a type of sleep that those with elevated ranks among human beings achieve. These are the people who do not sleep with a lack of awareness. Rather they wake up periodically for the remembrance of Allah swt. This type of sleep is mentioned in ayah 17 of Surah Az-Zariyat
- **الرُّقَادُ**: This is a long sleep that is mentioned in Surah Al-Kahf



TYPES OF SLEEP ACCORDING TO SLEEP PSYCHOLOGISTS

There are two basic types of sleep, as explained by the National

Institute of Neurological Disorders and Strokes, USA:

- Rapid eye movement (REM) sleep and
- Non-REM sleep (which has three different stages).

Each of these stages is linked to specific brain waves and neuronal activity. You cycle through all stages of non-REM and REM sleep several times during a typical night.

A brief description of each of these stages is as follows:

- **Stage 1 non-REM sleep** is the changeover from wakefulness to sleep. During this short period (lasting several minutes) of relatively light sleep, your heartbeat, breathing, and eye movements slow, and your muscles relax with occasional twitches. Your brain waves begin to slow from their daytime wakefulness patterns.
- **Stage 2 non-REM sleep** is a period of light sleep before you enter deeper sleep. Your heartbeat and breathing slow, and muscles relax even further. Your body temperature drops and eye movements stop.
- **Stage 3 non-REM sleep** is the period of deep sleep that you need to feel refreshed in the morning. It occurs in longer periods during the first half of the night. It is accordingly said that the sleep in the initial parts of the night is much more refreshing than the sleep in the later parts. In this phase, your heartbeat and breathing slow to their lowest levels during sleep. Your muscles are relaxed and it may be difficult to awaken you.
- **REM sleep** first occurs about 90 minutes after falling asleep. Your eyes move rapidly from side to side behind closed eyelids. Most of your dreaming occurs during REM sleep,

although some can also occur in non-REM sleep. Your arm and leg muscles become temporarily paralyzed, which prevents you from acting out your dreams. As you age, you sleep less of your time in REM sleep. Memory consolidation most likely requires both non-REM and REM sleep.

After reviewing the above definitions of the four stages of sleep, one can easily find parallels between what science has identified now and what we came to know from our religious scriptures centuries ago.

Following similarities can be drawn:

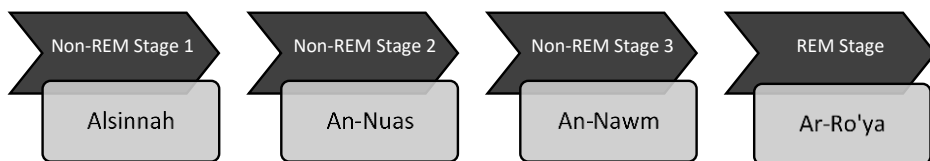


Figure: Four Stages of Sleep



WHY DO YOU NEED TO KNOW ABOUT THESE SLEEP STAGES?

During a normal night sleep, we go through several sleep cycles comprising of these four stages. This allows our body to heal and our mind to refresh itself. However, there are certain activities (like remaining awake till late), foods and chemicals (such as alcohol, smoking and so on) and certain environments (such as noisy and bright environments at night) that disturb this normal sleep cycle or shift it forward. This messes up with various hormonal functions of our body and impacts our health. We should, accordingly, avoid all such activities, environments, conditions, foods, and chemicals that

can impact our normal sleep cycle. In the rest of the this book, inshaAllah, we will ponder upon these aspects and identify what we can do to not only manage our sleep well but also to utilize our time in a manner that enables us to fulfill our responsibility as the Abd or slave of Allah swt and the humble servant of our master Muhammad ﷺ.

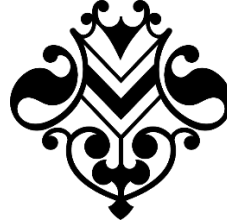
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds.



CHAPTER 3

SLEEPING TIMES



BEST TIME FOR SLEEP

The best time to sleep is the **night time**. Allah swt says in Surah Yunus (Ayah 67):

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

“He is the One Who has made the night for you to rest therein and the day so that you can see. Indeed, there are signs in this for those who listen to His message.”

There are many other verses of the Quran which also indicate that night is made as the time to sleep. However, there are a few exceptions to this general guidance. The following section will clarify these aspects, inshaAllah.



SLEEPING IN THE EARLY MORNING

*The breezes at dawn have secrets to tell you Don't go back to sleep!
You must ask for what you really want. Don't go back to sleep!
People are going back and forth across the doorsill where the two worlds touch.
The door is round and open Don't go back to sleep!*

Rumi

We have been told by the Prophet ﷺ that the mornings are the time to acquire the blessings of Allah swt. We should, therefore, prefer not to spend them sleeping.

The Prophet ﷺ is reported to have said:

عن علي بن زيد عن سعيد بن المسيب قال: قال رسول الله اللهم بارك لأمتي في بكورها

From Zaid Ibn Ali (May Allah be pleased with him) who reported from Saeed Ibn Musayyub who said: The Prophet ﷺ of Allah said: “O Allah, bless my people in their early mornings.”

Ibn Abi Shayba – 33609, Sunan Abi Dawud 2606 – Saheeh⁵

The companions accordingly utilized the early morning times for sending detachments towards the enemy or sending out merchandise for sale.



The above hadith has come in so many books with either exactly this wording or a slightly different one (but with the same meaning). According to the wording recorded by Imam Suyuti and At-Tabarani,

⁵ There has been a difference of opinion among the classical scholars regarding the health and status of this hadith. It is the opinion of Imam Ibn Habbab that this hadith is Saheeh.

it is narrated the Prophet of Allah ﷺ said:

بورك لأمتي في بكورها

The barakah [or blessing] for my ummah is in the early mornings.

Al-Jami As-Sagheer of As-Suyuti, 3163 - Saheeh



From the above ahadith, we come to know the importance of early mornings, in general. However, there is another saheeh hadith which shows the barakah of Thursday mornings.

قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - " اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا يَوْمَ الْخَمِيسِ "

It was narrated from Abu Hurairah (May Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "O Allah, bless my nation early in the morning of Thursday.' "

Sunan Ibn Majah, Book 12, Hadith 2322 – Saheeh

This hadith has also been narrated from various routes and chains of narrators and with slightly different wordings.



It is the Sunnah of the Prophet ﷺ to stay awake after Fajr and spend time in the masjid.

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنَاءَ

Jabir ibn Samurah (May Allah be pleased with him) reported: The Prophet ﷺ, peace and blessings be upon him, would pray the dawn prayer and sit crossed legged in his place until the sun had risen brightly.

Sunan Abu Dawud 4850 - Saheeh

Commentary:

For this reason, some of the salafs disliked the idea of sleeping after Fajr.



Ibn Abi Shaybah reported in his Musannaf (5/222, no. 25442) with a saheeh Isnad from 'Urwah ibn al-Zubayr (May Allah be pleased with him) that he said:

"Al-Zubayr (May Allah be pleased with him) used to forbid his children to sleep in the morning." 'Urwah (May Allah be pleased with him) said: "I do not hear of any man who sleeps in the morning, but I lose interest in that person."



حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ الْبَصْرِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبُو ظِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ صَلَّى الْغَدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ". قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "ثَلَاثَةٌ تَامَتْ تَامَةٌ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. قَالَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ أَبِي ظِلَالٍ فَقَالَ هُوَ مُقَارِبُ الْحَدِيثِ. قَالَ مُحَمَّدٌ وَاسْمُهُ هِلَالٌ.

Anas bin Malik (May Allah be pleased with him) narrated that:

The Messenger of Allah ﷺ said: "Whoever prays Fajr in the congregation, then sits remembering Allah until the sun has risen, then he prays two Rak'ah, then for him is the reward like that of a Hajj and Umrah." He said: The Messenger of Allah ﷺ said, 'Complete, complete, complete.'

Jami at-Tirmidhi 586 - Daif



It is not necessary to do the morning Dhikr in the masjid alone. One can also do this at this house, as shown from the hadith below.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلُ الْأَحْذَبِ، عَنْ أَبِي، وَائِلٍ قَالَ غَدَوْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَوْمًا بَعْدَ مَا صَلَّيْنَا الْعَدَاةَ فَسَلَّمْنَا بِالْبَابِ فَأَذِنَ لَنَا - قَالَ - فَمَكَّنْنَا بِالْبَابِ هُنَيْئَةً - قَالَ - فَخَرَجَتِ الْجَارِيَةُ فَقَالَتْ أَلَا تَدْخُلُونَ فَدَخَلْنَا فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ فَقَالَ مَا مَنَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أُذِنَ لَكُمْ فَقُلْنَا لَا إِلَّا أَنَّا ظَنَنَّا أَنَّ بَعْضَ أَهْلِ الْبَيْتِ نَائِمٌ . قَالَ ظَنَنْتُمْ بِأَلِ ابْنِ أُمِّ عَبْدِ غَفْلَةً قَالَ ثُمَّ أَقْبَلَ يُسَبِّحُ حَتَّى ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ فَقَالَ يَا جَارِيَةُ انْظُرِي هَلْ طَلَعَتْ قَالَ فَتَنَظَّرْتُ فَإِذَا هِيَ لَمْ تَطْلُعْ فَأَقْبَلَ يُسَبِّحُ حَتَّى إِذَا ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ قَالَ يَا جَارِيَةُ انْظُرِي هَلْ طَلَعَتْ فَتَنَظَّرْتُ فَإِذَا هِيَ قَدْ طَلَعَتْ . فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَقَالْنَا يَوْمَنَا هَذَا - فَقَالَ مَهْدِيُّ وَأَحْسِبُهُ قَالَ - وَلَمْ يُهْلِكْنَا بِذُنُوبِنَا - قَالَ - فَقَالَ رَجُلٌ مِنَ الْقَوْمِ قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ كُلَّهُ - قَالَ - فَقَالَ عَبْدُ اللَّهِ هَذَا كَهَذَا الشِّعْرِ إِنَّا لَقَدْ سَمِعْنَا الْقَرَّائِينَ وَإِنِّي لَأَحْفَظُ الْقَرَّائِينَ الَّتِي كَانَ يَقْرَأُهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيَةَ عَشَرَ مِنَ الْمُفَصَّلِ وَسُورَتَيْنِ مِنْ آلِ حَم.

Abu Wa'il (May Allah be pleased with him) reported:

One day we went to 'Abdullah b. Mas'ud (May Allah be pleased with him) after we had observed the dawn prayer and we paid salutation

at the door. He permitted us to enter, but we stayed for a while at the door, when the slave-girl came out and said: Why don't you come in? So we went in and (we found 'Abdullah b. Mas'ud) sitting and glorifying Allah (i. e. he was busy in dhikr) and he said: What obstructed you from coming in though you had been granted permission for it? We said: There was nothing (behind it) but we entertained the idea that some inmate of the house might be sleeping. He said: Do you presume any idleness on the part of the family of Ibn Umm 'Abd (the mother of 'Abdullah b. Mas'ud)? He was again busy with the glorification of Allah till he thought that the sun had risen. He said: Girl, see whether (the sun) has arisen. She glanced but it had not risen (by that time). He was again busy with the glorification (of Allah) and he (again) thought that the sun had arisen. She glanced (and confirmed) that, it had risen. Upon this, he ('Abdullah b. Mas'ud) said: Praise be to Allah Who did not call us to account for our sins today. Mahdi said: I think that he said, He did not destroy us for our sins. One among the people said: I recited all the mufassal surahs during the night. 'Abdullah said: (You must have recited them) like the (recitation) of poetry. I heard (the Holy Prophet) combining (the surahs) and I remember the combinations which the Messenger of Allah (ﷺ) made in the recitation (of surahs). These were constituted of eighteen mufassal surahs and two surahs (commencing with) Ha-Mim.

Saheeh Muslim 822d - Saheeh



In summary then, people should make the most of this time which can bring many benefits in this world and in the Hereafter, but if a person sleeps at this time to gain strength to do his work, there is

nothing wrong with this, especially if it is not easy for him to sleep at any other time of the day. Ibn Abi Shaybah reported in his Musannaf (5/223, no. 25454) from the hadith of Abu Yazeed al-Madeeni who said:

“Umar came to Suhayb one morning and found him sleeping, so he sat down until he woke up. Suhayb said: ‘The Ameer al-Mu’mineen is sitting in his place and Suhayb is sleeping!’ ‘Umar said to him: ‘I did not like to disturb your sleep that could be beneficial for you.’”



WORKING AT NIGHT AND SLEEPING DURING THE DAY

In Islam, sleeping is preferred at night, as explained above; it is the night that Allah swt has made for rest and He has “made the day for livelihood” (al-Naba’ 78: 11). However, from another verse, we come to know that, if required, sleep during the day is permitted too.

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

“And among His wonders is your sleep, at night or in the daytime, as well as your [ability to go about in] quest of some of His bounties: in this, behold, there are messages indeed for people who listen!” (al-Room 30:23)

It is said by the learned that ‘the most beneficial of sleep is that which comes when the need for it is greatest’. If one needs to sleep during the day or in the morning, the scholars consider it permissible for him to fulfill his need, as we have seen from the ahadith and athar above.



A RECOMMENDATION FOR THE NIGHT SHIFT WORKERS

In today's world, there are many jobs in which one has to work in night shifts and go against the body's natural sleep cycles. This accordingly comes with a lot of potential risks. Research proves that the shift workers are at a much higher rate of incidents and accidents than those who don't work in shifts.

However, there are certain things that we can do to avoid or minimize negative impacts.

1. Have a 90-minute nap before going for work (where possible and if does not involve missing your salah) in order to have an energy boost for your night shift.
2. Eat Low GI foods such as wholemeal bread, fish, vegetables and certain fruits for a longer energy boost. Barley bread can be a healthy option too. It was one of the Sunnah's of our beloved Prophet ﷺ:

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو عَسَاةٍ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، أَنَّهُ سَأَلَ سَهْلًا هَلْ رَأَيْتُمْ فِي زَمَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّقِيَّ قَالَ لَا. فَقُلْتُ فَهَلْ كُنْتُمْ تَنْخُلُونَ الشَّعِيرَ قَالَ لَا وَلَكِنْ كُنَّا نَنْفُخُهُ.

Narrated Abu Hazim (May Allah be pleased with him) that he asked Sahl (May Allah be pleased with him): Did you use white flour during the lifetime of the Prophet (ﷺ)? Sahl replied: No. Hazim asked: Did you use to sift barley flour? He said: No, but we used to blow off the husk (of the barley).

Saheeh al-Bukhari 5410 – Saheeh

3. Ensure proper sleeping conditions for your sleep during the day i.e. block as much lighting as possible by using dark curtains, sleep in a quiet spot and/or use earplugs, maintain a reasonable room temperature and so on.



Let us now review some of the weak narrations that prohibit sleeping during the day.

إسماعيل بن عياش عن أبي فروة عن محمد بن يوسف عن عمرو بن عثمان بن عفان عن أبيه قال : قال رسول الله صلى الله عليه و سلم : الصبحة تمنع الرزق. وقال الهيثم : بعض الرزق. { الصبحة } هي النوم عند الصباح قاله البيهقي .

Amr Bin Uthman Ibn Affan (May Allah be pleased with him) narrated from his father that the Prophet of Allah ﷺ said that As-Subhah stops the rizq (sustenance) or a part of it. Imam Bayhaqi explains that As-Subhah refers to sleeping in the morning.

Musnad Shahab 65, Shub ul Iman of Al-Baihaqi 4/180, Zawaid Musnad Ahmed 530, Al-Kamil Li Ibn Addi, 1/327- Daif

Commentary:

This hadith, which is unfortunately commonly spread by many, is extremely weak. Mohaditheen categorizes as 'ضعيف جدا' (extremely weak) after analyzing the various chains through which it is narrated. It should accordingly not be considered. One can sleep in the morning if it is required; however, the preference is to sleep at night when it is possible to do so.

It is important to understand one important aspect here. In Islam, the rulings are of five types:

- **Wajib** (a mandatory action doing which is rewarded and not doing it makes one sinful)
- **Mustahab** (something that is liked or preferred and doing it is rewarded)
- **Mubah** (something which is allowed – neither reward nor sin is acquired by doing it)
- **Makrooh** (something which is disliked however doing a makrooh act would not make one sinful)
- **Haram** (a forbidden act doing which one becomes sinful)

Islamic rulings are for everyone on the globe. Accordingly, they take care of all situations. Islam is also not a time-bound religion. Accordingly, it provides solutions for the present era too. The way the world operates nowadays, shift operations are essential in many industries. Had this hadith been true and authentic, it would have put hundreds and thousands of shift worker in a situation where their sustenance would have been hampered because of something which was not entirely in their hands. We can't just wipe off those industries and jobs. Scholars cannot pass a judgment to deem something as haram based on a weak narration.

On the other hand, we know so many virtues of morning time and how our memory works best at that time and so on. It can accordingly be said that not sleeping in the morning is something that is mustahab (liked or preferred). This opinion is also backed up by the authentic narrations that we have discussed before.

Allah knows best.



حَدَّثَنَا سَلَمُ بْنُ زَرِيرٍ، سَمِعْتُ أَبَا رَجَاءٍ، قَالَ حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ، أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ، فَأَذْلَجُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ عَرَسُوا فَعَلَبَتُهُمْ أَعْيُنُهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ، فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ مِنْ مَنَامِهِ أَبُو بَكْرٍ، وَكَانَ لَا يُوقِظُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَنَامِهِ حَتَّى يَسْتَيْقِظَ، فَاسْتَيْقَظَ عُمَرُ فَقَعَدَ أَبُو بَكْرٍ عِنْدَ رَأْسِهِ فَجَعَلَ يَكْبِرُ وَيَرْفَعُ صَوْتَهُ، حَتَّى اسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَزَلَّ وَصَلَّى بِنَا الْعَدَاةَ، فَأَعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا فَلَمَّا انْصَرَفَ قَالَ " يَا فَلَانُ مَا يَمْنَعُكَ أَنْ تُصَلِّيَ مَعَنَا ". قَالَ أَصَابَنِي جَنَابَةٌ. فَأَمَرَهُ أَنْ يَتَيْمَّمَ بِالصَّعِيدِ، ثُمَّ صَلَّى وَجَعَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رُكُوبٍ بَيْنَ يَدَيْهِ، وَقَدْ عَطِشْنَا عَطَشًا شَدِيدًا فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رَجُلَيْهَا بَيْنَ مَرَادَتَيْنِ، فَقُلْنَا لَهَا أَيْنَ الْمَاءُ فَقَالَتْ إِنَّهُ لَا مَاءَ. فَقُلْنَا كَمْ بَيْنَ أَهْلِكَ وَبَيْنَ الْمَاءِ قَالَتْ يَوْمٌ وَلَيْلَةٌ. فَقُلْنَا انْطَلِقِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ وَمَا رَسُولُ اللَّهِ فَلَمْ نَمْلِكْهَا مِنْ أَمْرِهَا حَتَّى اسْتَقْبَلْنَا بِهَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَحَدَّثَتْهُ بِمِثْلِ الَّذِي حَدَّثْنَا غَيْرَ أَنَّهُا حَدَّثَتْهُ أَنَّهَا مُؤَيَّمَةٌ، فَأَمَرَ بِمَرَادَتَيْهَا فَمَسَحَ فِي الْعُزْلَاوِينَ، فَشَرِبْنَا عَطِشًا أَرْبَعِينَ رَجُلًا حَتَّى رَوَيْنَا، فَلَمَّا نَأَى كُلُّ قَرْبَةٍ مَعَنَا وَإِدَاوَةٌ، غَيْرَ أَنَّهُ لَمْ نَسْتَقِ بِعَيْرٍ وَهِيَ تَكَادُ تَبْصُ مِنْ الْجِلَاءِ ثُمَّ قَالَ " هَاتُوا مَا عِنْدَكُمْ ". فَجُمِعَ لَهَا مِنَ الْكُسْرِ وَالتَّمْرِ، حَتَّى أَتَتْ أَهْلَهَا قَالَتْ لَقِيتُ أُسْحَرَ النَّاسِ، أَوْ هُوَ نَبِيٌّ كَمَا زَعَمُوا، فَهَدَى اللَّهُ ذَاكَ الصِّرَمَ بِتِلْكَ الْمَرْأَةِ فَأَسْلَمَتْ وَأَسْلَمُوا.

Narrated `Imran bin Husain (May Allah be pleased with him):

That they were with the Prophet (ﷺ) on a journey. They traveled the whole night, and *when dawn approached, they took a rest and sleep overwhelmed them* till the sun rose high in the sky. The first to get up was Abu Bakr. Allah's Messenger (ﷺ)s used not to be awakened from his sleep, but he would wake up by himself. `Umar woke up and then Abu Bakr sat by the side of the Prophet's head and started saying: Allahu-Akbar raising his voice till the Prophet (ﷺ) woke up, (and after traveling for a while) he dismounted and led us in the morning prayer. A man amongst the people failed to

join us in the prayer. When the Prophet (ﷺ) had finished the prayer, he asked (the man), "O so-and-so! What prevented you from offering the prayer with us?" He replied, "I am Junub," Allah's Apostle ordered him to perform Tayammum with clean earth. The man then offered the prayer. Allah's Messenger (ﷺ) ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh ! There is no water." We asked, "how far is your house from the water?" She replied, "A distance of a day and night travel." We said, "Come on to Allah's Messenger (ﷺ)," She asked, "What is Allah's Messenger (ﷺ)?" We somehow or the other managed to bring her to the Messenger of Allah (ﷺ), and she told him what she had told us before and added that she was the mother of orphans. So the Prophet (ﷺ) ordered that her two water-skins be brought and he rubbed the mouths of the water-skins. As we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled all our waterskins and other utensils with water, but we did not water the camels. The waterskin was so full that it was almost about to burst. The Prophet (ﷺ) then said, "Bring what (foodstuff) you have." So some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a prophet as the people claim." So Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

Saheeh al-Bukhari Book 61, Hadith 80



SLEEPING IN THE AFTERNOON

قِيلُوا فَإِنَّ الشَّيَاطِينَ لَا تَقِيلُ

Take afternoon nap, for Satan does not take it.

At-Tibb, Li Abi Naeem, 1/12, Hasan

Commentary:

Some scholars attribute this saying to the prophet ﷺ while others believe that it is from Umar R.A. Imam Ahmed Bin Hanbal was asked if he knew this hadith from the Prophet ﷺ to which he answered: لَا أَعْرِفُهُ، إِنَّمَا هَذَا عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عُمَرَ (i.e. No, I am not aware of this [to have come from the prophet]). It is from Mansoor, from Mujahid, from Umar R.A. Ibn Al Mufleh also mentioned this to be saying of Umar R.A. in his book Adab Al-Shariah. Moreover, there have been certain issues with the chain as well (some missing narrators and some weak narrators).

Having said that, there are other narrations which show the sunnah of prophet ﷺ and his companions that they definitely used to nap in the afternoon. Accordingly, this weak narration (which can, at best, be considered Hasan due to various transmissions), should not make much difference.



SLEEPING AFTER ASR

مَنْ نَامَ بَعْدَ الْعَصْرِ ، فَاخْتُلِسَ عَقْلُهُ ، فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Whoever sleeps after 'Asr and loses his mind has no one to blame

except himself.

Musnad Abu Ya'ala (10/178), al-Maqdoo'at by Ibn al-Jawzi, 3/69; al-La'aali' al-Masnoo'ah by al-Suyooti, 2/279; Tarteef al-Mawdoo'at by al-Dhahabi, 839 – Extremely Daif

Commentary:

All the chains of these hadith are problematic. In one of the chains, there is a narrator Amru Ibn Husain. In another one, one of the narrators is Khalid Ibn Al-Qasim Al-Madaini. Both of them were rejected by the hadith scholars based on their lies and the guidance was given that the narrations that they narrate should not be accepted unless they are supported by other strong narrations.

Sheikh Kamal Mukhtar explains the following two opinions among the scholars regarding the matter of sleeping after Asr:

First Opinion: It is makruh (discouraged)

There are a group of scholars who discourage sleeping after 'Asr and their basis was the above hadith which has been proven weak. They also base their opinions on experience as well as opinions of medical scholars. For example, Khawwat Ibn Jubair (a companion) said of sleeping after 'Asr: It is foolishness. Makhul (a tabi'i) discouraged sleeping after 'Asr and said: It is feared upon the doer waswaas (whispers of shaitan) (Musannaf Ibn Abi Syaibah 5/339). Marwazi narrates from Imam Ahmad Ibn Hanbal who said: It is discouraged for a man to sleep after 'Asr fearing for his mind. Sheikhul Islam Ibn Taimiyah states that sleeping after 'Asr is makruh (discouraged).

Second Opinion: Permissible

The origin of all matters (mu'amalat) is permissibility until there is a

basis to forbid or discourage its practice. And there is no authentic hadith which forbids or discourage sleeping after ‘Asr. All matters which concerns religion should only be based on authentic hadith. It should not be based on weak hadith or opinions of scholars. Sheikh Albani narrates a story of Al-Laith Ibn Sa’ad (a famous hadith scholar from Egypt whom Imam Shafi’i met and learned from and later formulated his New Mazhab), Marwan Ibn Muhammad Al-Asadi said: I said to Al-Laith Ibn Sa’ad whom I saw sleeping after ‘Asr in the month of Ramadhan: O Abu Al-Harith, why would you sleep after ‘Asr and it has been narrated by Ibn Lahi’ah that the Prophet ﷺ said..... Al-Laith answered: I would not deny myself what is good to me and instead rely on a hadith which had been narrated by Ibn Lahi’ah from ‘Uqail!

Then Sheikh Albani commented (on the action of Al-Laith): “I am quite amazed by the answer given by Al-Laith for it shows his understanding and knowledge. And it is not surprising that he is amongst the Muslim scholars and a well-known jurist. And I know many mashaikh today who forbids sleeping after ‘Asr even when a person is in need of it. If it is said to him: The hadith is weak, they would answer: Weak hadith is used in fadhail ‘amal! Thus we could clearly compare the difference between the understanding of salaf and the knowledge of Khalaf!”

A fatwa that has been issued by Fatwa Lajnah Ad-Daimah 26/148 states:

“ Sleeping after ‘Asr is a custom which had been practiced by some people and there should not be any concern over it. The many ahadith which forbids from sleeping after ‘Asr are not authentic.”

Conclusion

From the above discussion, it has been argued that there is no basis to prevent anyone to sleep after 'Asr. The hadith that discourage such practice has been proven weak and the opinions of scholars are based on personal opinions. If a person has a need to sleep after 'Asr due to fatigue or exhaustion, he should take his rest but must ensure that he wakes up for Maghrib and this is allowed in the Shari'ah. Allah knows best

Similarly, Sheikh Faraz Rabbani points out:

It is authentically established in hadiths that Ali (Allah be pleased with him) would sleep after Asr, and the Messenger of Allah (Allah bless him and give him peace) was aware of this and did not interdict it. This, as Imam Abu Ja'far al-Tahawi explains, is clear proof that it is not disliked to sleep after Asr.



SLEEPING BETWEEN MAGHREB AND ISHA

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ سَعِيدَ بْنَ سَعِيدٍ، كَانَ يَقُولُ يُكْرَهُ النَّوْمُ قَبْلَ الْعِشَاءِ وَالْحَدِيثُ بَعْدَهَا

Yahya related to me from Malik that he had heard that Said ibn al-Musayyab used to say, "Sleep is considered makrooh (disliked) before Isha and [so is the case with] conversation after it."

Muwatta Imam Malik, Book 7, Hadith 260

Commentary:

Sheikh Faraz Rabbani explains:

As for sleeping between Maghrib and Isha, it is only disliked when

one fears:

a) missing Isha prayer; or

b) missing praying Isha in the congregation, in the case of men.

If neither of these fears exists, Ibn Abidin quotes Imam Tahawi as explaining that it is not disliked.

However, when one sleeps before Isha and then misses prayer because of it, then it is disapproved.



SLEEPING DURING A PART OF THE NIGHT

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ .

It was narrated that ‘Ayesha (May Allah be pleased with him) said:

“The Messenger of Allah (ﷺ) used to sleep during the first part of the night and stay awake during the latter part.”

Sunan Ibn Majah Book 5, Hadith 1427 - Saheeh



SOME LESS PREFERRED TIMES FOR SLEEP

The following provides a brief overview of some of the preferred times for sleep:

- Sleeping at the beginning of the night is better than at the end
- Sleeping in the middle of the day is better than sleeping at the beginning or end of the day. The closer sleep is to either the beginning or end of the day, the less beneficial it is and the more harmful, especially sleeping at 'Asr time, and sleeping at the beginning of the day, except in the case of one who has stayed up late.
- Among makrooh kinds of sleep in their view is sleeping between Fajr prayer and sunrise, because that is a precious time. This time is of great benefit for those who are devoted to Allah; even if they had been worshipping all night, they would not allow themselves to stop at that time until the sun has risen, because it is the beginning of the day, when provision comes down and is divided, and blessings are bestowed. That is the beginning of the day and the whole day depends on what happens during that time, no one should sleep at that time unless he is compelled to.
- Another kind of sleep that is of no benefit is sleeping straight after sunset until the twilight has disappeared. The Messenger of Allah (peace and blessings of Allah be upon him) disliked that, therefore it is makrooh according to shari'a and is naturally disliked.



حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ ثَابِتِ بْنِ عُثَيْدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ حَوَاتِ بْنِ جُبَيْرٍ قَالَ: نَوْمُ أَوَّلِ النَّهَارِ خُرْقٌ، وَأَوْسَطُهُ خُلُقٌ، وَآخِرُهُ حُمَقٌ.

Muhammad Bin Muqatil (May Allah be pleased with him) said: Sleeping in the first part of the day is ignorance, and in the middle of the day [good] character, and in the last part of the day stupidity.

Al-Adab Al-Mufrad Book 52, Hadith 5 - Saheeh

THE REQUIREMENT TO SEEK PERMISSION FOR VISITING DURING THE SLEEPING TIMES

Allah swt says in the glorious Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

‘O believers! Let your servants and those children who have not yet attained puberty ask your permission before coming in to see you on three occasions: before Fajr Salah (dawn prayer), at noon when you put off your clothes [because of heat] and after the Isha Salah (night prayer). These are your three times of privacy. At other times, there is no blame on you if you, or they, go around visiting one another. Thus Allah makes His revelations clear to you, for Allah is All-Knowing, All-Wise. (Quran 24:58).

This is general guidance which should be adhered to. However, Ibn Abbas R.A. explained that this was the direction in the times when there were neither curtains nor curtained canopies in their houses and sometimes the servants or children used to walk in while finding the husband and wife in the intimate positions. Accordingly, this direction was given. (Sunan Abi Dawud 5192 – Hasan)



CHAPTER 4

ARRANGEMENTS BEFORE GOING TO SLEEP**STAY AWAY FROM STIMULATING DISCUSSIONS BEFORE BED**

Psychologists recommend that we should stop any stimulating discussions or activities half an hour or an hour before bed. This is something that we were told by our Master ﷺ way before science realized this.



حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارِ بْنِ سَلَامَةَ، قَالَ سَمِعْتُ أَبَا بَرَزَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُبَالِي بِغَضِّ تَأْخِيرِ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ وَكَانَ لَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا . قَالَ شُعْبَةُ ثُمَّ لَقِيتُهُ مَرَّةً أُخْرَى فَقَالَ أَوْ ثُلُثَ اللَّيْلِ .

Sayyar b. Salaama (May Allah be pleased with him) reported:

I heard Abu Barza saying that the Messenger of Allah (ﷺ) did not mind some delay in the 'Isha' prayer even up to midnight and he did not like sleeping before (observing it) and talking after it. Shu'ba said: I again met him (Sayyar b. Salaama) for the second time and he said: Even up to the third (part) of the night.

Saheeh Muslim Book 5, Hadith 299

Commentary:

Scholars consider it Makrooh (disliked) to talk after Isha prayer unless that is for a reason, or speaking about some good topic. The kind of speech that is makrooh after 'Isha' is that which serves no interest.

The reason why it is makrooh to speak after Isha is because that leads to people staying up late at night and there is the fear that sleep may then prevent them from praying qiyaam al-layl and making dhikr, or from praying Fajr during the permissible time or the best and preferred time. And because staying up late at night is a cause of laziness during the day with regard to religious duties, acts of worship and worldly interests. As for speech which serves a good interest, it is not makrooh, such as studying, telling stories of the righteous, speaking to a guest or to a bride to put them at their ease, a man speaking kindly to his wife and children or for a reason, speaking to travelers about protecting them or their luggage, speaking to reconcile people and intercede with them for a good purpose, enjoining what is good and forbidding what is evil, guiding people to do good, etc. All of these are not makrooh. There are saheeh ahadith which speak of some of the things we have mentioned, and the rest come under the same heading. What is meant by it being makrooh to speak after 'Isha' is speaking after praying 'Isha', not after the time for 'Isha' begins. The scholars are agreed that it is makrooh to speak after the prayer except for speech in which there is goodness, as we have mentioned above.

For example, the hadith of Ibn 'Umar in al-Saheehayn which says that the Messenger of Allah (peace and blessings of Allah be upon him) prayed 'Isha' at the end of his life, and when he had said the salaam he said: "Do you see this night of yours? One hundred years from now, no one who is on the face of the earth today will be left."

And it was reported in al-Saheehayn from Abu Moosa al-Ash'ari that the Messenger of Allah (peace and blessings of Allah be upon him) delayed the prayer until it was nearly midnight, then the Messenger of Allah (peace and blessings of Allah be upon him) went out and led them in prayer. When he finished his prayer he said to those who were with him: "Wait a moment. Receive the glad tidings that by the blessing of Allah to you, no one has prayed at this hour except you."

In Saheeh al-Bukhaari it is narrated from Anas that they waited for the Prophet (peace and blessings of Allah be upon him) and he came to them when it was nearly midnight and led them in prayer, meaning 'Isha'. [Anas] said: Then he addressed us, saying, "The people have prayed then gone to bed, but you have still been in a state of prayer so long as you were waiting for the prayer."

Ibn 'Abbaas (may Allah be pleased with him) narrated that he stayed overnight in the house of his maternal aunt Maymoonah and said that the Prophet (peace and blessings of Allah be upon him) prayed 'Isha', then he went in and spoke with his wife.

'Abd al-Rahman ibn Abi Bakr (may Allah be pleased with him) narrated

the story of his visitors and how he stayed away from them until he prayed 'Isha', then he came and spoke to them and to his wife and son. These two ahadith are in al-Saheehayn, and there are many similar reports, more than can be listed, but what we have quoted here is enough, praise be to Allah.

To sum up the above:

Speaking after 'Isha' prayer is permissible and is not makrooh if it serves a purpose. But if it serves no useful purpose then it is makrooh, but is not haram, unless the speech itself is haram such as backbiting and gossip



عَنْ عَائِشَةَ قَالَتْ مَا نَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ الْعِشَاءِ وَلَا سَمَرَ بَعْدَهَا

Ayesha (May Allah be pleased with her) reported: The Messenger of Allah, peace and blessings be upon him, would not sleep before the evening prayer (Isha) and he would not stay up after it.

Sunan Ibn Majah 702 – Saheeh

Commentary:

Sleeping in the evening or very late in the afternoon jeopardizes the nighttime sleep. Accordingly, these times are to be avoided unless there is a requirement or a valid reason.



AVOID SCREEN TIME BEFORE BED

According to research, approximately 90% of the people in the developed countries are hooked to screens - on computers, TVs, phones, iPads – till the last hour before they sleep. Using electronic devices before bedtime can be physiologically and psychologically stimulating in ways that can adversely affect your sleep. Besides increasing your alertness at a time when you should be getting sleepy, which in turn delays your bedtime, using these devices before turning in delays the onset of REM sleep, reduces the total amount of REM sleep, and compromises alertness the next morning. Over time, these effects can add up to a significant, chronic deficiency in sleep. As we discussed earlier, there are numerous health benefits of REM sleep and when it is jeopardized, it can result in significant health problems.

According to the latest research, scientists have pinpointed how certain cells in the innermost layer of the retina of human eye process ambient light in order to govern various physiological processes, such as sleep, and reset our internal clocks, the daily cycles of physiological processes known as the circadian rhythm, and so on. When these cells are exposed to artificial light late into the night, our internal clocks can get confused, resulting in a host of health issues such as migraines, insomnia, cognitive dysfunction, cancer, obesity, insulin resistance, metabolic syndrome and

more.⁶

We know the Sunnah of our Prophet ﷺ that he disliked talking after Isha. It means that one has to disengage so that one can focus on sleep. Use of social media and time on screens, accordingly, need to be avoided too in order to disengage from the non-beneficial things after the Isha prayer.



HAVE THE RIGHT ROOM SETTINGS

According to research conducted by National Sleep Foundation, USA, it was identified that the following are considered to be important factors concerning the room settings for a good refreshing sleep during the night. About six in ten or more research participants rated the following bedroom elements as important to getting good sleep:

- Quiet room (74%)
- Dark room (73%)
- Cool room temperature (67%)
- Fresh air, free of allergens (63%) and/or
- Clean bedroom (62%)

SLEEP ROUTINES

Developing certain sleep rituals or sleep-promoting bedtime routines can

⁶ Paddock, C. (2018). Screen time disrupts sleep by resetting internal clocks. Published in Medical News Today. Retrieved on 17-Feb-2019 from: <https://www.medicalnewstoday.com/articles/323846.php>

be very beneficial for good sleep. Do the same things in the same order before going to bed every day to give a cue to your body to slow down and relax. In this and other chapters of the book, we have discussed some of the routines of the Prophet ﷺ that he practiced before going to bed, including Wudhu before going to sleep, the Dhikr (remembrance of Allah swt), starting the sleep in a certain posture and so on.

In addition, there are some foods and drinks too that can help us in enjoying a good night sleep. The following section provides an explanation of some suitable and unsuitable drinks and beverages.

WHAT TO DRINK

For a good night sleep, one has to be careful about what he or she is putting in stomach before bed. There are some nutrients which help us in achieving blood sugar stability and burning unnecessary fat.

One of such recommended foods is milk. It presents numerous health as well as psychological benefits. Milk is an abundant source of calcium, sodium, proteins, vitamins (A, K and B12), fats, amino acids, fibers, anti-oxidants, tryptophan, and other beneficial substances⁷.

There are numerous ahadith that explain the Sunnah of drinking milk.



⁷ Sengupta, S (2017)., Should You Really Drink Milk Before Going to Bed?. NDTV, Food. Retrieved on 15-Feb-2018 from <https://food.ndtv.com/health/should-you-really-drink-milk-before-going-to-bed-1678489>

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ ابْنُ الْمُسَيَّبِ قَالَ أَبُو هُرَيْرَةَ أُنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِيَ بِهِ بِأَيُّلِيَاءَ بَقْدَحِينَ مِنْ حَمْرِ وَلَبَنٍ، فَتَنَظَرُ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ قَالَ جِبْرِيلُ الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْحَمْرَ غَوَتْ أُمَّتُكَ.

Narrated Abu Huraira (May Allah be pleased with him):

Allah's Messenger (ﷺ) was presented with two cups - one containing wine and the other milk - on the night of his night journey to Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allah Who guided you to the Fitra (i.e. Islam); if you had taken the wine, your followers would have gone astray.

Saheeh Bukhari, Book 65, Hadith 4709 n- Saheeh



حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ جُنْدُبٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثٌ لَا تُرَدُّ: الْوَسَائِدُ، وَالذُّهْنُ، وَاللَّبَنُ.

Ibn Umar (May Allah be pleased with him) says, Rasoolullah ﷺ said, "Three things should not be refused: pillow; fragrance (itr, the fragrant oil); and milk."

Jami Tirmidhi, Book 43, Hadith 3020; Shama'il Muhammadiyah, Book 33, Hadith 218 – Hasan



WHAT NOT TO DRINK

We should avoid caffeine and sugary products before sleeping. They are known to mess with our sleep. Similarly, it is well-known that smoking and drinking also disrupt sleep. In modern times, there are many people, especially in the West, who believe that alcoholic beverages and wine enable one to go to sleep quickly. According to research, 20% of Americans drink alcohol in order to fall asleep. However, this common myth is proved incorrect by the researchers who examined the sleep patterns of people who drink; their sleep patterns were significantly disrupted.

Following are some of the impacts of alcohol before sleep⁸:

- Poor liver function, liver toxicity, and other liver diseases
- Leaky gut syndrome (i.e. weakening of the lining of the gastrointestinal tract, making it more vulnerable to permeation—that's the leakiness that allows bacteria, toxins, and food to leave the intestines and enter the bloodstream)
- Depression
- Disrupted Sleep-Wake cycles
- Triggering of new sleep disorders or exacerbate existing ones, including insomnia and obstructive sleep apnea

⁸ Breus, M (2018). Alcohol and Sleep: What You Need to Know. Psychology Today. Retrieved on 15-Feb-19 from: <https://www.psychologytoday.com/au/blog/sleep-newzzz/201801/alcohol-and-sleep-what-you-need-know>

Sandoiu, A. (2018). How does alcohol affect your sleep. Medical News Today. Retrieved on 15-Feb-19 from <https://www.medicalnewstoday.com/articles/321731.php>

- A possibility of numerous forms of cancer



As Muslims, we have absolutely no doubt about the ill-impacts of some of the things mentioned above as the Sunnah of our Messenger ﷺ elaborate it for us long ago.

أَخْبَرَنَا سُؤَيْدٌ، قَالَ أَتَيْنَا عَبْدَ اللَّهِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُثْمَانَ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ اجْتَنِبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ

It was narrated from Abu Bakr bin 'Abdur-Rahman bin Al-Harith (May Allah be pleased with him) that his father said: "I heard 'Uthman, may Allah be pleased with him, say: 'Avoid Khamr for it is the mother of all evils.

Sunan an-Nasa'i 5666 – Saheeh



The research also proves that “even low, moderate drinking impairs sleep”.⁹ The hadith tells us:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، حَدَّثَنَا أَبُو يَحْيَى، زَكَرِيَّا بْنُ مَنْظُورٍ عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " كُلُّ مُسْكِرٍ حَرَامٌ وَمَا أَشْكُرُ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ "

It was narrated from ‘Abdullah bin ‘Umar (May Allah be pleased with him) that the Messenger of Allah (ﷺ) said: “Every intoxicant is unlawful and whatever causes intoxication in large amounts, a small

⁹ Ibid

amount of it is (also) unlawful.”

Sunan Ibn Majah, Book 30, Hadith 3517 - Saheeh



Same is the ruling for all other intoxicants.

قَالَ الْحَارِثُ بْنُ مُسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ، أَخْبَرَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ،
قَالَ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ .

It was narrated that Ibn 'Umar said:

"Every intoxicant is Khamr and every intoxicant is unlawful."

Sunan an-Nasa'i 5699 – Saheeh

Commentary¹⁰:

In order to under this hadith, let us first go through some important definitions:

Definition of Intellect ('Aql'):

Intoxication (called as 'al-sukr' in Arabic – this is from which the word 'Muskir' is derived, as used in this hadith), refers to 'impairment of the intellect (aql) and senses'. It is, accordingly, important to first understand the definition of Aql. Islamic legal jurists, the Fuqaha, define Aql as "The innate faculty that distinguishes between the morally correct and the

¹⁰ Derived from a fatwa issued by Shaykh Jamir Meah under the supervision of Sheikh Faraz Rabbani

morally incorrect.” Accordingly, to another definition, it is “the innate faculty that knowledge of necessary matters are observed when the five senses are sound.”

Definition of intoxication:

The definition of intoxication according to the jurists is: “Disorder and confusion of the intellect accompanied by excitement and muddled speech.”

However, the prohibition of intoxicants is not limited to the specific wording of intoxication given in the definition above. It also relates to any significant impairment of the intellect and senses, such as sedateness or absolute stupor.

According to linguists, intoxicant (muskir) is a substance which when put into the body produces:

- the condition of diminished mental and physical ability,
- hyperexcitability, or
- stupefaction (or confusion)
- poisoning

These definitions and understanding are compatible with medical sources, which list seven stages of alcohol¹¹ intoxication as follows:

¹¹ Driven from a chart produced by Dr. KURT M. DUBOWSKI of The University of Oklahoma, Department of Medicine. Retrieved on 19-Feb-2019 from:
<http://www.drugdetection.net/PDF%20documents/Dubowski%20-%20stages%20of%20alcohol%20effects.pdf>

- **Stage 1 - Sobriety or low-level intoxication (also known as 'Subclinical' phase):** This is the stage in which one has a very small amount of intoxicants in the body and not much impact on intellect or physical ability is observed by people. However, impairment is detectable through special tests.
- **Stage 2 - Euphoria:** Some of the symptoms of this stage include an increase in chattiness and confidence, however, with delayed reaction time, decreased inhibitions, inability to correctly process information, lack of efficiency and so on.
- **Stage 3 - Excitement:** Emotional instability comes in at this stage and a significant loss of coordination occurs. Some of the other symptoms include a loss of judgment and memory, issues with vision, loss of balance, drowsiness, and the person appears to be visibly drunk.
- **Stage 4 - Confusion:** In this stage, a person experiences emotional outbursts and a major loss of coordination. The person may not be able to stand up, may stagger when walking, and will likely be extremely confused about what's going on. People in this stage of intoxication are very likely to forget things happening around or to them. They might "blackout" without actually losing consciousness and may not be able to feel pain.
- **Stage 5 - Stupor:** At this stage, a person no longer responds to the things happening around or to them and may not be able to stand and walk. They may completely pass out or lose control over their bodily functions, becoming incontinent or vomiting uncontrollably. They may also experience seizures or have blue-tinged or pale skin.

Their breathing and gag reflexes will likely be impaired. This stage can be very dangerous and even fatal if a person chokes on their vomit or becomes critically injured.

- **Stage 6 - Coma:** This stage is extremely dangerous as a person's breathing and blood circulation will be extremely slow in this stage. Their motor responses and gag reflexes are nonfunctional, and their body temperature drops. A person at this stage is at risk of death.
- **Stage 7 - Death:** A person who takes a lot of intoxicants or takes them too quickly, it can result in death. According to an estimate excessive alcohol use causes approximately 88,000 deaths annually in the United States.

We can see that the loss of intellect and physical abilities starts to kick in from the early stages. Also, when one starts consuming intoxicants in small amounts, it becomes very easy for him to consume higher amounts very quickly. It is no wonder that the consumption of alcohol and other intoxicants is one of the major causes of deaths on roads and elsewhere. The sight of drunk people vomiting on streets, sleeping at dirty places with no consciousness about their clothing and so on is not a very pleasant one. Intoxicants make us do things which are against human dignity; accordingly, Islamic prohibits their consumptions – before sleeping as well as otherwise.

Intoxicants are linked to addiction

Human beings have always had a desire to eat or drink substances that make them feel relaxed, stimulated, or euphoric. Scientists have termed

such substances as 'psychoactive substances'¹². A real danger of psychoactive substances is their highly addictive nature. Psychoactive drugs induce such feelings but they can also cause addiction, an illness with far-reaching consequences. Even mild psychoactive substances such as nicotine and caffeine can become compulsive habits. This would not only disrupt sleep but also bring in a lot of other negative impacts. When our body is void of these substances, it would urge us to have a doze again.

If you are trying to sleep in such a state, you would have disrupted sleep. Sometimes you would find yourself waking up frequently and sometimes it would happen in such a manner that you won't even realize while your sleep quality is being disrupted. In that case, you would realize it when you wake up tired and would remain tired even after sleeping.

The Islamic guidance on such matters is what is explained in a beautiful hadith from the Prophet ﷺ:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا ضَرَرَ وَلَا ضِرَارَ

Abu Sa'eed Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah, peace and blessings be upon him, said, "No harm and no reciprocation of harm".

Sunan al-Kubra 11070 – Hasan

Accordingly, anything that produces harm is to be avoided (except in a

¹² Hajar, R. (2016). Intoxicants in Society. Published in Heart Views Research Journal, 2016 Jan-Mar; 17(1): 42–48. DOI: 10.4103/1995-705X.182651

certain situation where there use would bring some broader and bigger benefit in the light of Shariah).



MAKE WUDHU BEFORE GOING TO SLEEP

This was one of the regular routines of our Master ﷺ. If we follow this routine at a set time in relation to the Isha prayer, it would set our body clock in such a way that a signal would be sent to the brain that it is the time to sleep. It can accordingly help us in falling asleep quicker.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ غُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلِ اللَّهُمَّ أَسْلَمْتُ وَجْهِيَ إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتُّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ ". قَالَ فَردَّدْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا بَلَغْتُ " اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ ". قُلْتُ وَرَسُولِكَ. قَالَ " لَا، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ ".

Narrated Al-Bara 'bin `Azib (May Allah be pleased with him):

The Prophet (ﷺ) said to me, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, "Allahumma aslamtu wajhi ilaika, wa fauwadtu `Amri ilaika, wa alja'tu Zahri ilaika raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa bina-biyika-l-ladhi arsalta" (O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings

both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Quran) which You have revealed and in Your Prophet (Muhammad) whom You have sent). Then if you die on that very night, you will die with faith (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet (ﷺ) and when I reached "Allahumma amantu bikitabika-l-ladhi anzalta (O Allah I believe in Your Book which You have revealed)." I said, "Wa-rasulika (and your Apostle)." The Prophet (ﷺ) said, "No, (but say): 'Wanabiyika-l-ladhi arsalta (Your Prophet whom You have sent), instead."

Saheeh al-Bukhari 247 - Saheeh

Commentary:

Ibn Hajar said: The apparent meaning is that it is Mustahab (liked) for everyone who wants to go to sleep to renew his wudoo', even if he already has wudoo'.



عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ بَاتَ طَاهِرًا بَاتَ فِي شِعَارِهِ مَلَكٌ لَا يَسْتَيْقِظُ سَاعَةً مِنَ اللَّيْلِ إِلَّا قَالَ الْمَلَكُ اللَّهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ فَإِنَّهُ بَاتَ طَاهِرًا

Abu Huraira (May Allah be pleased with him) reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever retired for the night in a state of purity, an angel will reside with him in his bed. He will not awaken for an hour in the night but that the angel says: O Allah, forgive this servant of yours, for he retired in a state of purity."

Al-Da'wat al-Kabir 358 – Hasan



Let us now look at some of the other bedtime routines as we come to know from the Sunnah of Prophet Muhammad ﷺ.

ELIMINATE ANY BAD SMELL FROM YOUR HANDS BY CLEANING THEM

حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ، حَدَّثَنَا عُبَيْدُ بْنُ وَصِيمٍ الْجَمَلُ، حَدَّثَنِي الْحَسَنُ بْنُ الْحَسَنِ، عَنْ أُمِّهِ، فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أُمِّهِ، فَاطِمَةَ ابْنَةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَتْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَلَا لَا يُلُومَنَّ امْرُؤٌ إِلَّا نَفْسَهُ يَبِيتُ وَفِي يَدَيْهِ رِيحٌ غَمَرٌ " .

It was narrated from Husain bin 'Ali (May Allah be pleased with him) that his mother, Fatimah the daughter of the Messenger of Allah (ﷺ), said:

"The Messenger of Allah (ﷺ) said: 'A man has no one to blame but himself [for the bad consequences], if he goes to bed with a smell emanating from his hand.'"

Sunan Ibn Majah, Book 29, Hadith 3421 – Saheeh



حَدَّثَنَا أَحْمَدُ بْنُ إِشْكَابَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ لَيْثٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ نَامَ وَبِيَدِهِ غَمَرٌ قَبْلَ أَنْ يَغْسِلَهُ، فَأَصَابَهُ شَيْءٌ، فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ.

Ibn 'Abbas (May Allah be pleased with him) reported that the Prophet, may Allah bless him and grant him peace, said, "Whoever

goes to sleep with grease on his hand before washing it off and is afflicted by something should not blame anyone except himself."

Adabul Mufrid Book 1, Hadith 1219 - Saheeh

Commentary:

This hadith emphasizes the importance of washing our hands before going to sleep and taking measures to remove any smell, especially if it is because of touching fats or meat. Such a smell can attract harmful insects or certain germs.



USE OF KOHL

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ (ح) وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ بِالْإِثْمِيدِ، ثَلَاثًا فِي كُلِّ عَيْنٍ، وَقَالَ يَزِيدُ بْنُ هَارُونَ، فِي حَدِيثِهِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَتْ لَهُ مَكْحَلَةٌ يَكْتَحِلُ مِنْهَا عِنْدَ النَّوْمِ، ثَلَاثًا فِي كُلِّ عَيْنٍ.

Ibn 'Abbaas (May Allah be pleased with him) reports:

"Rasulullah Sallallahu 'Alayhi Wasallam applied kohl of ithmid three times in each eye before sleeping'. In a narration also from Ibn 'Abbaas Radiyallahu 'Anhu, it is reported: "Rasulullah Sallallahu 'Alayhi Wasallam had a small container for keeping kohl, from which he applied in each eye kohl three times before sleeping'.

Shumail Al-Muhammadiyah Book 7, Hadith 50



حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَابِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " عَلَيْكُمْ بِالْإِثْمِيدِ عِنْدَ النَّوْمِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ "

It was narrated that Jabir (May Allah be pleased with him) said:

"I heard the Messenger of Allah (ﷺ) say: 'You should use ithmid when you go to sleep, for it improves the eyesight and makes the hair (eyelashes) grow.'"

Sunan Ibn Majah Book 31, Hadith 3625 - Hasan

Commentary:

Ithmid (the substance mentioned in this hadith) is commonly translated as Kohl or Surma. In a number of ahadith, it is narrated that the Prophet (peace and blessings of Allaah be upon him) used kohl and commanded others to do so. For example, it is narrated in the Musannaf of Ibn Abi Shaybah, from the hadeeth of Anas, that the Prophet (peace and blessings of Allaah be upon him) used to apply kohl to his right eye three times, and to his left eye twice. This hadeeth was classed as saheeh by al-Albaani in al-Silsilah al-Saheehah no. 633. And it was proven in Sunan al-Nasaa'i (5113) and Sunan Abi Dawood (3837) and elsewhere, from the hadeeth of Ibn 'Abbaas (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The best of your kohl is ithmid (antimony), for it makes the vision clear and makes the hair grow."

Ibn Al-Qayyim R.A. said:

وَفِي الْكُحْلِ حِفْظٌ لِصِحَّةِ الْعَيْنِ وَتَقْوِيَةٌ لِلنُّورِ الْبَاصِرِ وَجَلَاءٌ لَهَا وَتَلَطِيفٌ لِلْمَادَّةِ الرَّدِيئَةِ وَاسْتِخْرَاجٌ لَهَا
مَعَ الزَّيْنَةِ فِي بَعْضِ أَنْوَاعِهِ وَلَهُ عِنْدَ النَّوْمِ مَزِيدٌ فَضْلٍ لِاشْتِمَالِهَا عَلَى الْكُحْلِ وَسُكُونِهَا عَقِبَهُ عَنِ الْحَرَكَةِ
الْمُضِرَّةِ بِهَا

Kohl protects the health of the eyes and gives strength and clarity of vision, and it cleanses the eyes of bad substances. Some types of kohl are applied for beautification and its application at the time of sleeping has more benefits, as it will cause stillness from harmful movements.

(Zaad Al-Ma'ad 4/259)

Also, it says in al-Mughni that using kohl an odd number of times is Mustahab. (al-Mughni, 1/106).

Caution:

A wide-range of kohl formulae are described in the pharmacopeias and textbooks of Eastern medicine. It is to be noted that the composition of Kohl or Surma in markets nowadays can be very different from what it used to be centuries ago. Due to commercial reasons and due to scarcity of Ithmid, the manufacturers have replaced the traditional ingredients with substances that look and feel the same as ithmid in terms of their physical properties but contain significantly negative health impacts. Other manufacturers add charcoal or other vegetable ashes to the preparation. This has resulted in a wide variety of commercially available preparations, either in the form of stone, powder, finger rods, or pencils¹³.

We have no doubt that the Ithmid Kohl that the Prophet

¹³ Al-Kaff et al (1993). Kohl-The Traditional Eyeliner: Use and Analysis. Annals of Saudi Medicine, Vol 13 No. 1; 1993

Muhammad ﷺ used himself and recommended others to use is the best treatment for eyes. The health benefits of the kohl used in earlier times have been indicated through numerous scientific studies¹⁴. Studies have shown that the composition of Kohl in those times enhanced production of nitrogen monoxide which has a known biological role in stimulating non-specific immunological defenses. However, most of the Kohl products available in the markets nowadays do not necessarily contain the same composition, and the scientific studies have determined they contain very little amount of ithmid and most of it is the other chemicals. We must be cautious about the use of commercial products marketed as kohl. Also, it is identified that the ingestion of lead-containing items can lead to negative consequences. So, we should take caution against ingestion and oral exposure. Also, this should only be used for eyes and not for any other purposes or treatments. It is advised to avoid any above-tolerable limits Lead-containing Kohl or Surma products (as one of the principles of Shariah is to protect people from harm).

If we want to do this mustahab (liked) act, we must avoid excess and we must be sure that we are getting kohl from safe and natural

¹⁴ References:

- Habibullah et al (2010). Studies on the chemical composition of kohl stone by x-ray diffractometer. Pakistan journal of pharmaceutical sciences 23(1):48-52. Retrieved on 21-Feb-2018 from: <https://www.ncbi.nlm.nih.gov/pubmed/20067866>
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sources.



حَدَّثَنَا الثَّقَلِيُّ، حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ النُّعْمَانِ بْنِ مَعْبُدٍ بْنُ هُوْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَمَرَ بِالْإِثْمِدِ الْمُرْوَحِ عِنْدَ النَّوْمِ وَقَالَ " لِيَتَّقِيَهُ الصَّائِمُ ". قَالَ أَبُو دَاوُدَ قَالَ. لِي حَيَّ بْنُ مَعِينٍ هُوَ حَدِيثٌ مُنْكَرٌ يَعْنِي حَدِيثَ الْكُحْلِ

Narrated Ma'bad b. Hudhah (May Allah be pleased with him):

The Prophet (ﷺ) commanded to apply collyrium mixed with musk at the time of sleep. He said: A man who is fasting should abstain from it.

Abu Dawud said: Yahya b. Ma'in said to me: This tradition about the use of collyrium is munkar (i.e. contradicts the sound traditions on the subject).

Sunan Abi Dawud Book 14, Hadith 65 Daif



PUTTING OFF THE FIRE BEFORE GOING TO SLEEP

حَدَّثَنَا أَبُو بَكْرِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَا تَتْرَكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ ".

It was narrated from Salim (May Allah be pleased with him), from his father, that the Prophet (ﷺ) said:

"Do not leave a fire in your houses when you go to sleep."

Sunan Ibn Majah Book 33, Hadith 114 - Saheeh



CLOSE THE DOORS

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا اسْتَجَنَحَ [الَّيْلُ] - أَوْ كَانَ جُنْحُ اللَّيْلِ - فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ الْعِشَاءِ فَخُلُّوهُمْ وَأَغْلِقْ بَابَكَ، وَادْكُرِ اسْمَ اللَّهِ وَأَطْفِئْ مِصْبَاحَكَ، وَادْكُرِ اسْمَ اللَّهِ، وَأَوْكُ سِقَاءَكَ، وَادْكُرِ اسْمَ اللَّهِ، وَخَمِّرْ إِنَاءَكَ، وَادْكُرِ اسْمَ اللَّهِ، وَلَوْ تَعَرَّضَ عَلَيْهِ شَيْءٌ "

“When the wings of the night spread – or when evening comes – keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the name of Allah, for the Shaytan does not open a closed door. And tie up your waterskins and mention the name of Allah, and cover your vessels and mention the name of Allah, even if you only put something over them, and extinguish your lamps.”

Narrated by al-Bukhaari (3280) and Muslim (2012). A version narrated by Muslim says:

“Cover vessels, tie up waterskins, close doors and extinguish lamps, for the Shaytan does not undo waterskins or open doors or uncover vessels.”

Commentary:

Al-Qurtubi said: All commands on this issue are aimed at serving an interest for man, and are to be understood as recommendations, especially with regard to the one who does that with the intention of following the command.

Al-Khateeb al-Sharbeenī al-Shaafa'i (may Allah have mercy on him) said: When night comes, it is Sunnah to cover vessels even if only with a stick, to tie up water skins, and to close doors, mentioning the name of Allah in all three cases, and to keep children and livestock in during the first part of the night, and to extinguish lamps when going to sleep.



THERE SHOULD BE NO DOGS OR STATUES IN THE HOUSE

وعن عائشة رضي الله عنها قالت: واعد رسول الله صلى الله عليه وسلم جبريل عليه السلام في ساعة أن يأتيه، فجاءت تلك الساعة ولم يأت! قالت: وكان بيده عصا، فطرحها من يده وهو يقول: "ما يخلف الله وعده ولا رسله" ثم التفت، فإذا جرو كلب تحت سريره. فقال: "متى دخل هذا الكلب؟" فقلت: والله ما دريت به، فأمر به فأخرج، فجاءه جبريل عليه السلام: فقال رسول الله صلى الله عليه وسلم: "وعدتني، فجلس لك ولم تأتني" فقال: منعني الكلب الذي كان في بيتك، إنا لا ندخل بيتاً فيه كلب ولا صورة"

'Ayesha (May Allah be pleased with her) said:

Jibril (Gabriel) (ﷺ) made a promise with the Messenger of Allah (ﷺ) to come at a definite hour; that hour came but he did not visit him. There was a staff in the hand of the Messenger of Allah (ﷺ). He threw it from his hand and said, "Never does Allah back out of His Promise, nor do His messengers." Then he noticed a puppy under his bed and said, "O 'Ayesha, when did this dog enter?" She said: "By Allah, I don't know." He then commanded that it should be turned out. No sooner than had they expelled it, Jibril came and the Messenger of Allah (ﷺ) said to him, "You promised to visit me. I waited for you but you did not come." Whereupon he said: "The dog

kept me from coming. We do not enter a house in which there is a dog or a statue (or a portrait of a living being)”

Riyad us Saliheen - Book 18, Hadith 1686 – Saheeh

Commentary:

The hadith indicates the angels [of mercy] do not enter the houses at night where dogs and statues/portraits are present. These things can deprive us of receiving mercy and should not be kept in our sleeping rooms and living areas.



COVER THE VESSELS AND FOOD

عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَعَلِّقُوا الْأَبْوَابَ، وَأَوْكُوا الْأَسْقِيَّةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ - وَأَحْسِبْهُ قَالَ - وَلَوْ يَعُودُ تَعَرَّضُهُ عَلَيْهِ " .

Narrated Jabir (May Allah be pleased with him):

Allah's Messenger (ﷺ) said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, ". . . even if it is a stick that you place across the container."

Saheeh al-Bukhari Book 74, Hadith 50



CLEANING THE BED BEFORE GOING TO SLEEP AND DUA

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ ثُمَّ يَقُولُ بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكَتَ نَفْسِي فَأَرْحَمَهَا وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

Abu Huraira (May Allah be pleased with him) reported: The Messenger of Allah ﷺ, peace and blessings be upon him, said, "When one of you goes to his bed, let him clean his bed with his garment for he does not know what was left upon it. Then let him say: By your name, O Lord, I place my side and by you, I rise. If you take my soul, then have mercy on me. If you send it back, then protect it with the protection of your righteous servants."

Saheeh Muslim Book 48, Hadith 85 - Saheeh



FREE YOUR HEART OF RANCOR WHEN YOU GO TO SLEEP

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ، عَنْ أَزْهَرَ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: إِنَّ الشَّيْطَانَ يَأْتِي إِلَى فِرَاشِ أَحَدِكُمْ بَعْدَ مَا يَفْرِشُهُ أَهْلُهُ وَمِهْنُونُهُ، فَيُلْقِي عَلَيْهِ الْعُودَ أَوْ الْحَجَرَ أَوْ الشَّيْءَ، لِيُغْضِبَهُ عَلَى أَهْلِهِ، فَإِذَا وَجَدَ ذَلِكَ فَلَا يَغْضَبْ عَلَى أَهْلِهِ، قَالَ: لِأَنَّهُ مِنْ عَمَلِ الشَّيْطَانِ.

Abu Umama (May Allah be pleased with him) said: Shaytan comes to one of you in bed after his family has covered him and wished him good night. He throws sticks, stones or other things on him to make him angry with his family. When one finds himself in such a situation [or when one realizes that Satan is playing his tricks], he [i.e. the person who satan tried to deceive] should not get angry with his family.' He [i.e. Abu Umama] said, 'It is part of the work of

Shaytan.'

Adab ul Mufrid, Book 1, Hadith 1191 - Hasan



عن أنس بن مالك قال لي رسول الله صلى الله عليه وسلم يا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصَبِّحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فَأَفْعَلْ ثُمَّ قَالَ لِي يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

Anas ibn Malik (May Allah be pleased with him) reported: The Messenger of Allah, peace and blessings be upon him, said to me, “Young man, if you are able every morning and evening to remove any rancor from your heart towards anyone, then do so.” Then the Prophet said to me, “Young man, that is my tradition (sunnah). Whoever revives my tradition has loved me, and whoever loves me will be with me in Paradise.”

Sunan al-Tirmidhī 2678 - Hasan



عن أنس بن مالك قال كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَطْلُعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعَ رَجُلٌ مِنَ الْأَنْصَارِ تَنْطِفُ لِحْيَتُهُ مِنْ وَضُوئِهِ قَدْ تَعَلَّقَ نَعْلَاهُ فِي يَدِهِ الشِّمَالِ فَلَمَّا كَانَ الْعَدُوُّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ فَطَلَعَ ذَلِكَ الرَّجُلُ مِثْلَ الْمَرَّةِ الْأُولَى فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَقَالَتِهِ أَيْضًا فَطَلَعَ ذَلِكَ الرَّجُلُ عَلَى مِثْلِ حَالِهِ الْأُولَى فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبِعَهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ الْعَاصِ فَقَالَ إِنِّي لَأَحِبُّ أَبِي فَأَقْسَمْتُ أَنْ لَا أَدْخُلَ عَلَيْهِ ثَلَاثًا فَإِنْ رَأَيْتُ أَنْ تُؤْوِيَنِي إِلَيْكَ حَتَّى تَمْضِيَ فَعَلْتُ قَالَ نَعَمْ قَالَ أَنَسُ وَكَانَ عَبْدُ اللَّهِ يُحَدِّثُ أَنَّه بَاتَ مَعَهُ تِلْكَ اللَّيَالِي الثَّلَاثَ فَلَمْ يَرَهُ يَقُومُ مِنَ اللَّيْلِ شَيْئًا غَيْرَ أَنَّهُ إِذَا تَعَارَى وَتَقَلَّبَ عَلَى فِرَاشِهِ ذَكَرَ اللَّهَ

عَزَّ وَجَلَّ وَكَبَّرَ حَتَّى يَفُومَ لِصَلَاةِ الْفَجْرِ قَالَ عَبْدُ اللَّهِ غَيْرَ آتِي لَمْ أَسْمِعْهُ يَقُولُ إِلَّا خَيْرًا فَلَمَّا مَضَتْ الثَّلَاثُ لَيْلٍ وَكِدْتُ أَنْ أُحْتَقِرَ عَمَلُهُ قُلْتُ يَا عَبْدَ اللَّهِ إِنِّي لَمْ يَكُنْ بَيْنِي وَبَيْنَ أَبِي غَضَبٌ وَلَا هَجْرٌ ثُمَّ وَلَكِنْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَكَ ثَلَاثَ مَرَارٍ يَطْلُعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعْتَ أَنْتَ الثَّلَاثَ مَرَارٍ فَأَرَدْتُ أَنْ آوِيَ إِلَيْكَ لِأَنْظُرَ مَا عَمَلَكَ فَأَقْتَدَيْتُ بِهِ فَلَمْ أَرَكَ تَعْمَلُ كَثِيرَ عَمَلٍ فَمَا الَّذِي بَلَغَ بِكَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا هُوَ إِلَّا مَا رَأَيْتَ قَالَ فَلَمَّا وَلِيتُ دَعَانِي فَقَالَ مَا هُوَ إِلَّا مَا رَأَيْتَ غَيْرَ آتِي لَا أَجِدُ فِي نَفْسِي لِأَحَدٍ مِنَ الْمُسْلِمِينَ غَشًّا وَلَا أَحْسُدُ أَحَدًا عَلَى خَيْرٍ أَعْطَاهُ اللَّهُ إِيَّاهُ فَقَالَ عَبْدُ اللَّهِ هَذِهِ الَّتِي بَلَغَتْ بِكَ وَهِيَ الَّتِي لَا تُطِيقُ

Anas ibn Malik (May Allah be pleased with him) reported: We were sitting with the Messenger of Allah, peace and blessings be upon him, and he said, “Coming upon you now is a man from the people of Paradise.” A man from the Ansar came whose beard was disheveled by the water of ablution and he was carrying both of his shoes with his left hand. The next day the Prophet repeated the same words, and the man came in the same condition. The third day the Prophet repeated the same again, and the man came in the same condition. When the Prophet stood up to leave, Abdullah ibn Amr followed the man and he said, “I am in a dispute with my father and I have sworn not to enter my home for three days. May I stay with you?” The man said yes.

Abdullah stayed three nights with the man but he never saw him praying at night. Whenever he went to bed, he would remember Allah and rest until he woke up for morning prayer. Abdullah said that he never heard anything but good words from his mouth. When three nights had passed and he did not see anything special about his actions, Abdullah asked him, “O servant of Allah, I have not been in dispute with my father nor have I cut relations with him. I heard the Prophet say three times that a man from the people of Paradise was coming to us and then you came. I thought I should stay with

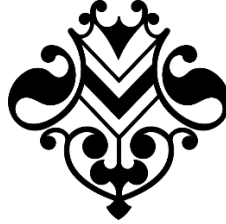
you to see what you are doing that I should follow, but I did not see you do anything special. Why did the Prophet speak highly of you?" The man said, "I am as you have seen." When Abdullah was about to leave, the man said, "I am as you have seen, except that I do not find dishonesty in my soul towards the Muslims and I do not envy anyone because of the good that Allah has given them." Abdullah said, "This is what you have achieved and it is something we have not accomplished."

Musnad Ahmad 12286 - Saheeh



CHAPTER 5

SLEEPING LOCATIONS



SLEEPING IN OWN BEDROOM

The most common place for one to sleep is one's bedroom where one has privacy.

In the following sections, we have discussed some other places where it is permissible or impermissible to sleep.

SLEEPING AT THE PLACE OF ONE'S RELATIVES OR A FRIEND:

عَنْ أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ، كَانَتْ تَبْسُطُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظْعًا فَيَقِيلُ عِنْدَهَا عَلَى ذَلِكَ الْبِطْعِ - قَالَ - فَإِذَا نَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَتْ مِنْ عَرَقِهِ وَشَعْرِهِ، فَجَمَعَتْهُ فِي قَارُورَةٍ، ثُمَّ جَمَعَتْهُ فِي سُلٍّ - قَالَ - فَلَمَّا حَضَرَ أَنَسُ بْنُ مَالِكٍ الْوَفَاةَ أَوْصَى أَنْ يُجْعَلَ فِي حَنُوطِهِ مِنْ ذَلِكَ السُّلِّ - قَالَ - فَجُعِلَ فِي حَنُوطِهِ.

Anas (May Allah be pleased with him) said, "Um Sulaim used to spread a leather sheet for the Prophet (ﷺ) and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet (ﷺ) had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping.

Commentary:

Mohaditheen have narrated that Umme Sulaim and her sister Umme Haram were Prophet's ﷺ maternal aunts. Umm e Sulaim used to collect the blessed sweat of the messenger of Allah ﷺ for the barakah for her children.



حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو عَسَاةٍ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهَا قَالَ كَانَ بِالْمَدِينَةِ يَهُودِيٌّ وَكَانَ يُسْلِفُنِي فِي تَمَرِي إِلَى الْجَدَادِ، وَكَانَتْ لِحَابِرِ الْأَرْضِ الَّتِي بِطَرِيقِ رُومَةَ فَجَلَسْتُ، فَخَلَا عَامًا فَجَاءَنِي الْيَهُودِيُّ عِنْدَ الْجَدَادِ، وَلَمْ أَجِدْ مِنْهَا شَيْئًا، فَجَعَلْتُ أَسْتَنْظِرُهُ إِلَى قَابِلٍ فَيَأْتِي، فَأُخْبِرَ بِذَلِكَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِأَصْحَابِهِ " اْمْشُوا نَسْتَنْظِرُ لِحَابِرِ مِنَ الْيَهُودِيِّ ". فَجَاءُونِي فِي نَحْلِي فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَلِّمُ الْيَهُودِيَّ فَيَقُولُ أَبَا الْقَاسِمِ لَا أَنْظِرُهُ. فَلَمَّا رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فَطَافَ فِي النَّحْلِ، ثُمَّ جَاءَهُ فَكَلَّمَهُ فَأَبَى فَقُمْتُ فَجِئْتُ بِقَلِيلِ رُطْبٍ فَوَضَعْتُهُ بَيْنَ يَدَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكَلَ ثُمَّ قَالَ " أَتَيْنَ عَرِيْشَكَ يَا جَابِرُ ". فَأَخْبَرْتُهُ فَقَالَ " اْفَرُشْ لِي فِيهِ ". فَفَرَشْتُهُ فَدَخَلَ فَرَقَدَ، ثُمَّ اسْتَيْقَظَ فَجِئْتُهُ بِقَبْضَةِ أُخْرَى فَأَكَلَ مِنْهَا، ثُمَّ قَامَ فَكَلَّمَ الْيَهُودِيَّ فَأَبَى عَلَيْهِ فَقَامَ فِي الرِّطَابِ فِي النَّحْلِ الثَّانِيَةِ ثُمَّ قَالَ " يَا جَابِرُ جَدِّ وَأَفِضْ ". فَوَقَفَ فِي الْجَدَادِ فَجَدَدْتُ مِنْهَا مَا قَضَيْتُهُ وَفَضَلَ مِنْهُ فَخَرَجْتُ حَتَّى جِئْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَشَّرْتُهُ فَقَالَ " أَشْهَدُ أَنَّي رَسُولُ اللَّهِ ".

عُرُوشٌ وَعَرِيْشٌ بِنَاءٌ وَقَالَ ابْنُ عَبَّاسٍ مَغْرُوشَاتٍ مَا يُعَرَّشُ مِنَ الْكُرُومِ وَغَيْرِ ذَلِكَ يُقَالُ عُرُوشُهَا أَنْبَتُهَا

Narrated Jabir bin `Abdullah (May Allah be pleased with them):

There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jabir had a piece of land which was on the way to Ruma). That year the land was not promising [i.e. there was not enough fruit], so the payment of the debt was delayed one year.

The Jew came to me at the time of plucking but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet (ﷺ) whereupon he said to his companions, "Let us go and ask the Jew for respite for Jabir." All of them came to me in my garden, and the Prophet (ﷺ) started speaking to the Jew, but the Jew said, "O Abu Qasim! I will not grant him respite." When the Prophet (ﷺ) saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, "Where is your hut, O Jabir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet (ﷺ) got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jabir! Pluck dates to repay your debt." The Jew remained with me [for his barakah] while I was plucking the dates, till I paid him all his right, yet there remained an extra quantity of dates. So I went out and proceeded till I reached the Prophet (ﷺ) and informed him of the good news, whereupon he said, "I testify that I am Allah's Messenger (ﷺ)."

Saheeh al-Bukhari 5443 – Saheeh

Commentary:

This hadith is reported with various narrations. We know some of the additional details from the narrations below.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسٌ، عَنْ هِشَامٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ تُوْفِيَ، وَتَرَكَ عَلَيْهِ ثَلَاثِينَ وَسُقًا لِرَجُلٍ مِنَ الْيَهُودِ، فَاسْتَنْظَرَهُ جَابِرٌ،

فَأَبَى أَنْ يُنْظَرَهُ، فَكَلَّمَ جَابِرٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَشْفَعَ لَهُ إِلَيْهِ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَلَّمَ الْيَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِالَّذِي لَهُ فَأَبَى، فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّخْلَ، فَمَشَى فِيهَا ثُمَّ قَالَ لِجَابِرٍ " جُدْ لَهُ فَأَوْفِ لَهُ الَّذِي لَهُ ". فَجَدَّهُ بَعْدَ مَا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْفَاهُ ثَلَاثِينَ وَسُقًا، وَفَضَّلَتْ لَهُ سَبْعَةَ عَشَرَ وَسُقًا، فَجَاءَ جَابِرٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُخْبِرَهُ بِالَّذِي كَانَ، فَوَجَدَهُ يُصَلِّي الْعَصْرَ، فَلَمَّا انْصَرَفَ أَخْبَرَهُ بِالْفَضْلِ، فَقَالَ " أَخْبِرْ ذَلِكَ ابْنَ الْحَطَّابِ ". فَذَهَبَ جَابِرٌ إِلَى عُمَرَ، فَأَخْبَرَهُ. فَقَالَ لَهُ عُمَرُ لَقَدْ عَلِمْتُ حِينَ مَشَى فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُبَارِكَ فِيهَا.

Narrated Jabir bin `Abdullah (May Allah be pleased with him):

When my father died he owed a Jew thirty Awsuq (of dates). I requested him to give me respite for repaying but he refused. I requested Allah's Messenger (ﷺ) to intercede with the Jew. Allah's Messenger (ﷺ) went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Allah's Apostle entered the garden of the date-palms, wandering among the trees and ordered me (saying), "Pluck (the fruits) and give him his due." So, I plucked the fruits for him after the departure of Allah's Apostle and gave his thirty Awsuq, and still had seventeen Awsuq extra for myself. Jabir said: I went to Allah's Messenger (ﷺ) to inform of what had happened, but found him praying the `Asr prayer. After the prayer, I told him about the extra fruits which remained. Allah's Messenger (ﷺ) told me to inform (`Umar) Ibn Al-Khattab about it. When I went to `Umar and told him about it, `Umar said, "When Allah's Messenger (ﷺ) walked in your garden, I was sure that Allah would definitely bless it."

Saheeh al-Bukhari 2396 – Saheeh

According to another narration, the Prophet ﷺ kept praying while the dates were being plucked.

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِالْبَرَكَةِ حَتَّى وَفَيْتَاهُ جَمِيعَ حَقِّهِ مِنْ أَصْغَرِ الْحَدِيقَتَيْنِ

Sunan an-Nasa'i 3639 - Saheeh



SEPARATE SLEEPING PLACE FOR CHILDREN

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، - يَغْنِي الْيَشْكُرِيُّ - حَدَّثَنَا إِسْمَاعِيلُ، عَنْ سَوَّارِ أَبِي حَمْرَةَ، - قَالَ أَبُو دَاوُدَ وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْرَةَ الْمُرِّي الصِّيرْفِيُّ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ "

Narrated Abdullah ibn Amr ibn al-'As (May Allah be pleased with them):

The Messenger of Allah (ﷺ) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.

Sunan Abi Dawud Book 2, Hadith 105 Hasan Saheeh

Commentary:

And it says in Kashshaaf al-Qinaa' (5/18): When siblings reach the age of 10 years, whether they are males or females, or females and males, their guardian should separate them in their beds, so he should give each one of them a bed of his own, because the Prophet (blessings and peace of Allah be upon him) said: "And separate them in their beds", i.e., when they have been sleeping dressed lightly.

Based on that, the basic principle is that each child should have own bed, and not share with siblings after the age of 10. This separation of children includes all children: males with males and with females; and females with females and with males. But if that is not possible, each one of them has to have her own cover or blanket. Al-Haafiz Ibn Hajar said concerning a group of people sleeping in one bed: It has been proven that it is essential that they do not share one blanket.



SLEEPING ON THE TERRACE WITH UNPROTECTED SIDINGS

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ عُمَرَ، عَنْ مُحَمَّدٍ
 بْنِ الْمُثَنَّى، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَّامَ الرَّجُلُ عَلَى سَطْحٍ لَيْسَ
 بِمَحْجُورٍ عَلَيْهِ

Narrated Jabir (May Allah be pleased with him):

"The Messenger of Allah (ﷺ) prohibited that a man sleeps on a terrace without something to obstruct him (so that he will not roll off and fall)."

Jami at-Tirmidhi Book 43, Hadith 3091 - Hasan



SLEEPING OUTDOORS

There are various ahadith that elaborate for us the Sunnah of sleeping outdoors. The following are two examples which show that

the Prophet ﷺ slept under the shade of a tree as well as under the shade of a rock.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَيِّدُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - أَخْبَرَنَا أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِتْلَ نَجْدٍ، فَلَمَّا قَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَعْلَ مَعَهُ، فَأَذْرَكْتُهُمُ الْقَائِلَةَ فِي وَادٍ كَثِيرِ الْعِصَاهِ، فَزَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، فَزَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ سَمُرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ وَنَمَتَا نَوْمَةً، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُونَا وَإِذَا عِنْدَهُ أَعْرَابِيٌّ فَقَالَ " إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقِظْتُ وَهُوَ فِي يَدِهِ صَلَاتًا ". فَقَالَ مَنْ يَمْنَعُكَ مِنِّي فَقُلْتُ " اللَّهُ ". ثَلَاثًا وَلَمْ يُعَاقِبْهُ وَجَلَسَ.

Narrated Jabir bin `Abdullah (May Allah be pleased with him):

That he proceeded in the company of Allah's Messenger (ﷺ) towards Najd to participate in a Ghazwa. When Allah's Messenger (ﷺ) returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah's Messenger (ﷺ) and the people dismounted and dispersed to rest in the shade of the trees. Allah's Messenger (ﷺ) rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Messenger (ﷺ) calling us. (We woke up) to see a Bedouin with him. The Prophet (ﷺ) said, "This Bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allah.' The Prophet (ﷺ) did not punish him but sat down.

Sahih al-Bukhari 2910 - Saheeh



حَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ جَاءَ أَبُو بَكْرٍ الصِّدِّيقُ إِلَى أَبِي فِي مَنْزِلِهِ فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ ابْعَثْ مَعِيَ ابْنَكَ يَحْمِلُهُ مَعِيَ إِلَى مَنْزِلِي فَقَالَ لِي أَبِي احْمِلْهُ . فَحَمَلْتُهُ وَخَرَجَ أَبِي مَعَهُ يَنْتَقِدُ ثَمَنَهُ فَقَالَ لَهُ أَبِي يَا أَبَا بَكْرٍ حَدِّثْنِي كَيْفَ صَنَعْتُمَا لَيْلَةَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ أَسْرَيْنَا لَيْلَتَنَا كُلَّهَا حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ وَخَلَا الطَّرِيقُ فَلَا يَمُرُّ فِيهِ أَحَدٌ حَتَّى رُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ بَعْدَ فَنَزَلْنَا عِنْدَهَا فَأَتَيْتُ الصَّخْرَةَ فَسَوَّيْتُ يَدَيَّ مَكَانًا يَتَأَمُّ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ظِلِّهَا ثُمَّ بَسَطْتُ عَلَيْهِ فَرَوْهَ ثُمَّ قُلْتُ نَمْ يَا رَسُولَ اللَّهِ وَأَنَا أَنْقُضُ لَكَ مَا حَوْلَكَ فَتَأَمَّ وَخَرَجْتُ أَنْقُضُ مَا حَوْلَهُ فَإِذَا أَنَا بِرَاعِي غَنَمٍ مُقْبِلٍ بَعْتِمِهِ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا فَلَقِيْتُهُ فَقُلْتُ لِمَنْ أَنْتَ يَا غَلَامُ فَقَالَ لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قُلْتُ أَفِي عَتَمِكَ لَبَنٌ قَالَ نَعَمْ . قُلْتُ أَفَتَحْلُبُ لِي قَالَ نَعَمْ . فَأَخَذَ شَاةً فَقُلْتُ لَهُ انْقُضِ الصَّرْعَ مِنَ الشَّعْرِ وَالتُّرَابِ وَالْقَدَى - قَالَ فَرَأَيْتَ الْبَرَاءَ يَضْرِبُ بِيَدِهِ عَلَى الْأُخْرَى يَنْقُضُ - فَحَلَبَ لِي فِي قَعْبٍ مَعَهُ كُثْبَةٌ مِنْ لَبَنٍ قَالَ وَمَعِيَ إِذَاوَةٌ أَتَوِي فِيهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَشْرَبَ مِنْهَا وَيَتَوَضَّأَ - قَالَ - فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَرِهْتُ أَنْ أُوقِظَهُ مِنْ نَوْمِهِ فَوَافَقْتُهُ اسْتَيْقَظَ فَصَبَبْتُ عَلَى اللَّبَنِ مِنَ الْمَاءِ حَتَّى بَرَدَ أَسْفَلُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ اشْرَبْ مِنْ هَذَا اللَّبَنِ - قَالَ - فَشَرِبَ حَتَّى رَضِيْتُ ثُمَّ قَالَ " أَلَمْ يَأْنِ لِلرَّحِيلِ " . قُلْتُ بَلَى . قَالَ فَارْتَحِلْنَا بَعْدَ مَا زَالَتِ الشَّمْسُ وَاتَّبَعْنَا سِرَاقَهُ بُنًى مَالِكٍ - قَالَ - وَخَحْنُ فِي جِلْدٍ مِنَ الْأَرْضِ فَقُلْتُ يَا رَسُولَ اللَّهِ أُتَيْنَا فَقَالَ " لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا " . فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَارْتَطَمْتُ فَرَسُهُ إِلَى بَطْنِهَا أَرَى فَقَالَ إِنِّي قَدْ عَلِمْتُ أَنَّكُمْ قَدْ دَعَوْتُمَا عَلَيَّ فَادْعُوا لِي فَاللَّهُ لَكُمْ أَنْ أُرَدَّ عَنْكُمَا الطَّلَبَ . فَدَعَا اللَّهُ فَجَعَى فَرَجَعَ لَا يَلْقَى أَحَدًا إِلَّا قَالَ قَدْ كَفَيْتُكُمْ مَا هَا هُنَا فَلَا يَلْقَى أَحَدًا إِلَّا رَدَّهُ - قَالَ - وَوَفَى لَنَا .

Al-Bara' b. 'Azib (May Allah be pleased with him) reported that Abu Bakr Siddiq came to the residence of my father ('Azib) and bought a haudaj¹⁵ from him and said to 'Azib:

Send your son to my residence (to carry this haudaj), and my father said to me: Carry it (for him). So I carried it and there went along

¹⁵ Haudaj used to refer to a seat that was used for riding on animal's back (e.g. camel) and it usually came with a canopy that also used to serve as a veil for women when they used to travel.

with him (with Abu Bakr) my father in order to fetch its price and he ('Azib) said to Abu Bakr: Abu Bakr, narrate to me what you both did on the night when you set out on a journey along with Allah's Messenger (ﷺ). He said: We set out during the night and went on walking until it was noon, and the path was vacant and so none passed by that (until) there appeared prominently before us a large rock. It had its shade and the rays of the sun did not reach that place. So we got down at that place. I then went to the rock and leveled the ground with my hands at the place where the Prophet (ﷺ) would take rest under its shade. I then set the bedding and said: Allah's Messenger, go to sleep and I shall keep a watch around you. I went out and watched around him. There we saw a shepherd moving towards that rock with his flock and he intended what we intended (i. e. taking rest). I met him and said to him: Young boy, to which place do you belong? He said: I am a person from Medina. I said, is there any milk in the udders of your sheep and goats? He said: Yes. He took hold of a goat, and I said to him: Clean the udder well so that it should be free from hair, dust and impurity. I saw al-Bara' striking his hand upon the other (to give an indication) how he did that. He milked the goat for me in a wooden cup which he had with him and I had with me a bucket in which I kept water for drinking and for performing ablution. I came to Allah's Apostle (ﷺ) and did not like to awaken him from sleep but he was accidentally startled from the sleep. I poured water upon the milk (till it was cold) and I said: Allah's Messenger, take this milk. He then took it and I was delighted and he (the Holy Prophet) said: Is now not the time to march on? I said: Of course. So he marched on after the sun had passed the meridian and Suraqa b. Malik pursued us and we had been walking on soft, level ground. I said: Allah's Messenger, we are about to be overtaken by them. Thereupon he said: Be not grieved. Verily, Allah is with us. Then Allah's Messenger (ﷺ) cursed him and

his horse sank into the earth. I think he also said: I know you have hurled curse upon me. So supplicate Allah for me and I take an oath that I shall turn everyone away who would come in search of you. So he (Allah's Messenger) supplicated Allah and he was rescued and he came back and to everyone he met, he said: I have combed all this side. In short, he diverted everyone whom he met and he in fact fulfilled his promise.

Sahih Muslim 2009 - Saheeh



SLEEPING IN MOSQUE

حَدَّثَنَا خَلْفُ بْنُ مُوسَى بْنِ خَلْفٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ ابْنِ طَخْفَةَ الْغِفَارِيِّ، أَنَّ أَبَاهُ أَخْبَرَهُ، أَنَّهُ كَانَ مِنْ أَصْحَابِ الصُّفَّةِ، قَالَ: بَيْنَا أَنَا نَائِمٌ فِي الْمَسْجِدِ مِنْ آخِرِ اللَّيْلِ، أَتَانِي آتٍ وَأَنَا نَائِمٌ عَلَى بَطْنِي، فَحَرَّكَني بِرِجْلِهِ فَقَالَ: قُمْ، هَذِهِ صَبْعَةٌ يُبْغِضُهَا اللَّهُ، فَرَفَعْتُ رَأْسِي، فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ عَلَى رَأْسِي.

Ibn Tikhfa al-Ghifari (May Allah be pleased with them) reported that his father told him that he had been one of the Ashab Al-Suffah. He told him, "I was sleeping in the mosque during the last part of the night, lying on my stomach. Someone came to me and moved me with his foot, saying, 'Get up. This is a manner of lying down which Allah hates.' I raised my head and the Prophet, may Allah bless him and grant him peace, was standing by my head."

Al-Adab Al-Mufrad - Book 1, Hadith 1187 (Saheeh)



عن عبد الله بن زيد رضي الله عنه أنه رأى رسول الله صلى الله عليه وسلم مستلقياً في المسجد،
واضعاً إحدى رجله على الأخرى.

'Abdullah bin Zaid (May Allah be pleased with them) reported:

I saw Messenger of Allah (ﷺ) lying down on his back in the mosque,
placing one leg on the other.

Riyad us Saliheen Book 5, Hadith 820 Saheeh



حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ،
قَالَ كُنَّا نَنَامُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَنَحْنُ شَبَابٌ . قَالَ أَبُو عِيسَى
حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Ibn Umar (May Allah be pleased with them) narrated:

"We would sleep in the Masjid during the time of Allah's Messenger
and we were young men."

Jami at-Tirmidhi, Book 2, Hadith 173 - Saheeh

Commentary:

Shaykh Ibn Baaz (may Allah have mercy on him) said:

"There is nothing wrong with sleeping or eating in the mosque, for
those who are observing I'tikaaf and others, because of the hadiths
and reports that speak of that, and because of what is proven about
the story of Ahl as-Suffah (poor Sahaabah who lived and studied in
the mosque), so long as care is taken to keep the mosque clean and
avoid anything that may make it dirty, such as leaving leftover food

lying about and so on, because of the hadith according to which the Prophet (blessings and peace of Allah be upon him) said: "The rewards of my ummah were shown to me, even (the reward for) dirt that a man removes from the mosque." Narrated by Abu Dawood and at-Tirmidhi; classed as saheeh by Ibn Khuzaymah.



حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ وَلِيدَةَ، كَانَتْ سَوْدَاءَ لِحَيٍّ مِنَ الْعَرَبِ، فَأَعْتَقَهَا، فَكَانَتْ مَعَهُمْ قَالَتْ فَخَرَجَتْ صَبِيَّةٌ لَهُمْ عَلِيًّا وَشَاخَ أَحْمَرٌ مِنْ سُيُورٍ قَالَتْ فَوَضَعَتْهُ أَوْ وَقَعَ مِنْهَا، فَمَرَّتْ بِهِ حُدَيَّةٌ وَهُوَ مُلْتَمِ، فَحَسِبَتْهُ لَحْمًا فَخَطَفَتْهُ قَالَتْ فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ قَالَتْ فَاتَّهَمُونِي بِهِ قَالَتْ فَطَفِقُوا يُتَتَشَوْنَ حَتَّى فَتَّشُوا قُبُلَهَا قَالَتْ وَاللَّهِ إِنِّي لَقَائِمَةٌ مَعَهُمْ، إِذْ مَرَّتِ الْحُدَيَّةُ فَالْتَمَسَتْهُ قَالَتْ فَوَقَعَ بَيْنَهُمْ قَالَتْ فَقُلْتُ هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ - زَعَمْتُمْ - وَأَنَا مِنْهُ بَرِيئةٌ، وَهُوَ ذَا هُوَ قَالَتْ فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْلَمَتْ. قَالَتْ عَائِشَةُ فَكَانَ لَهَا خِباءٌ فِي الْمَسْجِدِ أَوْ حَفْشٌ قَالَتْ فَكَانَتْ تَأْتِينِي فَتَحَدِّثُ عِنْدِي قَالَتْ فَلَا تَجْلِسُ عِنْدِي مَجْلِسًا إِلَّا قَالَتْ وَيَوْمَ الْوُشَاخِ مِنْ أَعَاجِيبِ رَبِّنَا أَلَا إِنَّهُ مِنْ بَلَدَةِ الْكُفْرِ أَتَجَانِي قَالَتْ عَائِشَةُ فَقُلْتُ لَهَا مَا شَأْنُكَ لَا تَفْعُدِينَ مَعِيَ مَفْعَدًا إِلَّا قُلْتُ هَذَا قَالَتْ فَحَدَّثَنِي بِهَذَا الْحَدِيثِ.

Narrated `Ayesha (May Allah be pleased with her):

There was a black slave girl belonging to an 'Arab tribe and they manumitted her but she remained with them. The slave girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts." The slave girl further said, "By Allah! while I was standing (in

that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it.' " `Ayesha added: That slave girl came to Allah's Messenger (ﷺ) and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers' town. `Ayesha added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.' On that, she told me the whole story. "

Saheeh al-Bukhari 439 - Saheeh

Commentary:

The above narration illustrates that the woman was permitted a space inside the mosque of the Prophet (ﷺ). The Prophet (ﷺ) did not prevent or prohibit her from staying in the mosque.

However, with regards to this issue, some cautions are required to be kept in mind. Staying overnight in the mosque for sisters is permissible, in principle, if the women's prayer space is secure and safe from men entering it or from the foolish trying to overstep the mark with them. That is a matter to be weighed up by the people in charge of the mosque, namely the administration, the imam and the committee that looks after it, as well as parents or other mahrams of the sisters. Every environment has its own rulings. The most important thing is that the girls should be safe from men entering upon them and the foolish trying to overstep the mark with them. It is preferable for there to be someone who can take charge and take

care of them, such as a woman who is a seeker of knowledge (taalibat 'ilm), so that no fitnah will result from their gathering and so as to make sure they behave themselves in accordance with Islamic guidelines.

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allah have mercy on him) said:

"Women may observe I'tikaaf so long as no fitnah results from their doing so. If it will result in fitnah, then they should not be allowed to do that, because if something that is Mustahab will result in something that is forbidden, it must be prevented, just as if something that is permitted will result in something that is forbidden, it must be prevented... But it may be said: How can (a woman) observe I'tikaaf in a mosque in which prayers in congregation are not held? Is that not a source of fitnah? The response is that it may or may not be so. This mosque may be safe and secure, and no one enters it, so there is no fear of fitnah for the women if they observe I'tikaaf there. Or it may be the opposite. The point is that if fitnah will occur, the women should not be allowed to observe I'tikaaf, no matter which mosque it is.

Ash-Sharh al-Mumti' Zaad al-Mustaqni', 6/510, 511



حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلَيْهَا فِي الْبَيْتِ فَقَالَ " أَتَيْنَ ابْنَ عَمِّكَ ". قَالَتْ كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَغَاصْبَنِي فَخَرَجَ فَلَمْ يَقُلْ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنَّسَاءِ " انْظُرُوا أَيْنَ هُوَ ". فَجَاءَ فَقَالَ يَا رَسُولَ اللَّهِ، هُوَ فِي الْمَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِذَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وسلم يَمَسْحُهُ عَنْهُ وَيَقُولُ "فُمْ أَبَا تُرَابٍ، فُمْ أَبَا تُرَابٍ".

Narrated Sahl bin Sa'd (May Allah be pleased with them):

Allah's Messenger (ﷺ) went to Fatima's house but did not find `Ali there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (midday nap) in the house." Allah's Messenger (ﷺ) asked a person to look for him. That person came and said, "O Allah's Messenger (ﷺ)! He (Ali) is sleeping in the mosque." Allah's Messenger (ﷺ) went there and `Ali was lying. His upper body cover had fallen down to one side of his body and he was covered with dust. Allah's Messenger (ﷺ) started cleaning the dust from him saying: "Get up! O Aba Turab. Get up! O Aba Turab (literally means: O father of dust).

Saheeh al-Bukhari Book 8, Hadith 90 - Saheeh

Commentary:

In another narration, it is mentioned that:

There was no name dearer to `Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Saheeh al-Bukhari Book 79, Hadith 54



SLEEPING IN MASJID AL-HARAAM

وعن أبي عبد الله خباب بن الأرت رضي الله عنه قال: شكونا إلى رسول الله صلى الله عليه وسلم وهو متوسد بردة له في ظل الكعبة، فقلنا: ألا تستنصر لنا ألا تدعو لنا؟ فقال: قد كان من قبلكم

يؤخذ الرجل فيحفر له في الأرض فيجعل فيها ثم يؤتي بالمنشار فيوضع على رأسه فيجعل نصفين، ويمشط بأمشاط من الحديد ما دون لحمه وعظمه، ما يصده ذلك عن دينه، والله ليتمن الله هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله والذئب على غنمه، ولكنكم تستعجلون"

Khabbab bin Al-Aratt (May Allah be pleased with him) reported:

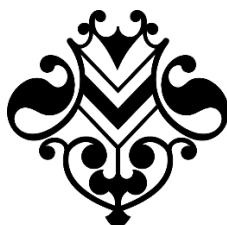
We complained to the Messenger of Allah (ﷺ) regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?" He (ﷺ) replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San'a' to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry".

Another narration is: He (ﷺ) had placed his cloak under his head and we had been tortured by the polytheists.

Riyad us Saliheen, Book 1, Hadith 41 - Saheeh

CHAPTER 6

SLEEPING GEAR



BEDDING

The Prophet (peace and blessings of Allah be upon him) used to sleep sometimes on a mattress, sometimes on a leather mat, sometimes on a mat made of palm leaves, sometimes on the floor, sometimes on a bed, sometimes on the sand, and sometimes on a black cloak. His mattress was made of leather stuffed with palm fibers, and he had a coarse woolen cloth that he would fold over twice and sleep on.

PLACEMENT OF THE BED

There is no prescribed direction of putting the bed which is proven from a saheeh hadith. However, it is considered better not to stretch one's feet towards Qibla out of respect. More details on this are available under the chapter on 'Sleeping Postures'.

On the basis of the above, the scholars give the following recommendation:

“One may place one's bed in any position on condition the feet does not stretch out in the direction of Qiblah. However, it is Mustahab

(desirable) to sleep on the right-hand side facing the Qiblah.”¹⁶

The following hadith (though Daif) explains the same:

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي فَلَابَةَ، عَنْ بَعْضِ آلِ أُمِّ سَلَمَةَ قَالَ كَانَ فِرَاشُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِمَّا يُوضَعُ الْإِنْسَانُ فِي قَبْرِهِ وَكَانَ الْمَسْجِدُ عِنْدَ رَأْسِهِ .

Narrated Umm Salaamah (May Allah be pleased with her), Ummul Mu'minin:

Some relative of Umm Salaamah said: The bed of the Prophet (ﷺ) was set as a man is laid in his grave; the mosque was towards his head.

Sunan Abi Dawud 5044 - Da'if



The following hadith explains that it is not necessary to sleep in a particular direction only. It indicates that Abdullah Ibn Abbas was sleeping in a perpendicular direction to how the Prophet (ﷺ) and our mother Maimuna R.A. were sleeping.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ - رَضِيَ اللَّهُ عَنْهَا - وَهِيَ خَالَتُهُ - قَالَ فَاضْطَجَعْتُ عَلَى عَرَضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُهُ فِي طُولِهَا، فَتَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى اتَّصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ، فَمَسَحَ التَّوَمَ عَنْ وَجْهِهِ يَدِهِ، ثُمَّ قَرَأَ الْعُشْرَ آيَاتٍ خَوَاتِيمَ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَيْءٍ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ عَبْدُ

¹⁶ Based on a fatwa by Mufti Ibrahim Desai. Retrievable from:
<https://islamqa.org/hanafi/askimam/11711>

اللَّهُ بْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتُلُهَا بِيَدِهِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَدِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

Narrated Kuraib Maula Ibn `Abbas (May Allah be pleased with him):

`Abdullah bin `Abbas said that he had passed a night in the house of Maimuna the mother of the faithful believers, who was his aunt. He said, "I slept across the bed, and Allah's Messenger (ﷺ) along with his wife slept lengthwise. Allah's Messenger (ﷺ) slept till midnight or slightly before or after it. Then Allah's Apostle woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten verses of Surat-Al `Imran (2). Then he went towards a hanging leather water container and performed a perfect ablution and then stood up for prayer." `Abdullah bin `Abbas added, "I got up and did the same as Allah's Messenger (ﷺ) had done and then went and stood by his side. Allah's Messenger (ﷺ) then put his right hand over my head and caught my right ear and twisted it. He offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at and then offered one rak`a witr. Then he lay down till the Mu'adh-dhin came and then he prayed two light rak`at and went out and offered the early morning (Fajr) prayer."

Saheeh al-Bukhari 1198 - Saheeh



THE PROPHET ﷺ SLEPT ON A MAT WHICH LEFT MARKS ON HIS BACK

عَنْ عَبْدِ اللَّهِ، قَالَ نَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ فَقُلْنَا يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا لَكَ وِطَاءً . فَقَالَ " مَا لِي وَمَا لِلدُّنْيَا مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَكَبٍ اسْتَيْطَلَ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا "

Abdullah (May Allah be pleased with him) narrated (May Allah be pleased with them):

"The Messenger of Allah (s.a.w) was sleeping upon a mat, then he stood, and the mat had left marks on his side. We said: 'O Messenger of Allah! We said: 'O Messenger of Allah! We could get a bed for you.' He said: 'What do I have to do with the world! I am not in the world but as a rider seeking shade under a tree, then he catches his breath and leaves it.'"

Jami at-Tirmidhi, Book 36, Hadith 74 – Hasan



In another hadith, `Abdullah bin Qais (May Allah be pleased with him) mentions about the bed of prophet ﷺ and its marks on prophet's ﷺ body:

فَدَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِهِ عَلَى سَرِيرٍ مُزْمَلٍ وَعَلَيْهِ فِرَاشٌ قَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيْهِ،

I entered upon the Prophet (ﷺ) at his house and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides.

Saheeh al-Bukhari Book 64, Hadith 353



THE PROPHET ﷺ SLEPT ON A LEATHER SHEET

عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ، كَانَتْ تَبْسُطُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظْعًا فَيَقْبِلُ عِنْدَهَا عَلَى ذَلِكَ النَّظْعِ - قَالَ - فَإِذَا نَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَتْ مِنْ عَرَقِهِ وَشَعْرِهِ، فَجَمَعَتْهُ فِي قَارُورَةٍ، ثُمَّ جَمَعَتْهُ فِي سُلٍّ - قَالَ - فَلَمَّا حَضَرَ أَنَسُ بْنُ مَالِكٍ الْوَفَاةَ أَوْصَى أَنْ يُجْعَلَ فِي حَنُوطِهِ مِنْ ذَلِكَ السُّلِّ - قَالَ - فَجُعِلَ فِي حَنُوطِهِ

Narrated Thumama (May Allah be pleased with him):

Anas said, "Um Sulaim used to spread a leather sheet for the Prophet (ﷺ) and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet (ﷺ) had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping. "When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut.

Saheeh al-Bukhari Book 79, Hadith 55



THE LEATHER BED FILLED WITH COIR OF DATE PALM

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: سُئِلَتْ عَائِشَةُ: -

وَسُئِلَتْ حَفْصَةُ، مَا كَانَ فِرَاشُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِكَ؟ قَالَتْ: مِسْحًا ثَنَيْنِهِ ثَنَيْنَيْنِ فَيَنَامُ عَلَيْهِ، فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ، قُلْتُ: لَوْ ثَنَيْتُهُ أَرْبَعَ ثَنِيَّاتٍ، لَكَانَ أَوْطَأَ لَهُ، فَثَنَيْنَاهُ لَهُ بِأَرْبَعِ ثَنِيَّاتٍ، فَلَمَّا

أَصْبَحَ، قَالَ: مَا فَرَشْتُمْ لِي اللَّيْلَةَ قَالَتْ: قُلْنَا: هُوَ فِرَاشُكَ، إِلَّا أَنَّا تَنَيْتَاهُ بِأَرْبَعِ ثَنِيَّاتٍ، قُلْنَا: هُوَ أَوْطَأُ لَكَ، قَالَ: رُدُّوهُ لِحَالَتِهِ الْأُولَى، فَإِنَّهُ مَنَعْتَنِي وَطْأَتَهُ صَلَاتِي اللَّيْلَةَ.

Imaam Muhammad Al-Baaqir Radiyallahu 'Anhu says that someone asked Ummul Mu'mineen Ayesha Radiyallahu 'Anha:

'How was the bed of Rasulullah Sallallahu 'Alayhi Wasallam in your house?' She replied: 'It was made of leather, which was filled the coir of the date palm'. Hafsah Radiyallahu 'Anha was asked how was the bed of Rasulullah Sallallahu 'Alayhi Wasallam in your house? She replied: 'It was a canvas folded into two, which was spread for Rasulullah Sallallahu 'Alayhi Wasallam to sleep on. On one night I thought if I folded it into four and spread it, it would become softer. I folded it and spread it that way. In the morning Rasulullah Sallallahu 'Alayhi Wasallam asked: 'What did you spread for me last night? I replied: 'It was the same bed, I only folded it into four so that it may become softer'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Leave it in its original form. Its softness deprived me of my prayers (tahajjud) at night'.

Shama'il Muhammadiyah Book 46, Hadith 329 - Daif



BED MADE UP OF THE HIDE OF WILD ANIMALS OR THOSE THAT ARE IMPERMISSIBLE TO EAT

وعن أبي المليح عن أبيه ، رضى الله عنه ، أن رسول الله صلى الله عليه وسلم نهى عن جلود السباع.

Abul-Malih (May Allah be pleased with him) on the authority of his father reported:

Messenger of Allah (ﷺ) prohibited the use of the skins of wild animals.

Riyad us Saliheen, Book 4, Hadith 812 - Saheeh

Commentary:

It is proven that the Prophet (peace and blessings of Allaah be upon him) forbade wearing the skins of wild animals or sitting on them, as shown from the ahadith below:

- According to hadith no. 5175 in Saheeh Bukhaari, Al-Baraa' ibn 'Aazib (may Allaah be pleased with him) reports that the Prophet (ﷺ) (peace and blessings of Allaah be upon him) forbade al-mayaathir. Al-mayaathir was a kind of blanket that they used to put on the saddle of the horse, which was made of silk. And some of the scholars interpreted it as referring to the skins of wild animals. Al-Haafiz ibn Hajar (may Allaah have mercy on him) said: Or it may be understood as referring to a stuffed cushion made of animal skin. [Fath al-Baari, 10/293].
- It was narrated that al-Miqdaam ibn Ma'diyakrib (may Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) forbidding the wearing of animal skins or riding on saddles made from them. Narrated by Abu Dawood, 4131; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 3479.
- Al-Tirmidhi (1771) and al-Nasaa'i (4253) narrated that the Prophet (peace and blessings of Allaah be upon him) forbade using animal skins as furnishings. Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 1450.
- It was narrated from Mu'aawiyah ibn Abi Sufyaan (may Allaah be pleased with him) that the Messenger of Allaah (peace and

blessings of Allaah be upon him) forbade tiger skins. Narrated by Abu Dawood, 4239; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 3566.

- It was narrated from Mu'aawiyah that the Prophet (peace and blessings of Allaah be upon him) said: "The angels do not accompany a group of people among whom there is a tiger skin." Narrated by Abu Dawood, 4130; classed as hasan by al-Albaani in Saheeh Abi Dawood, 3478. It says in 'Awn al-Ma'bood: The hadeeth indicates that it is makrooh to use tiger skins or to take them along on a journey or to bring them into the house, because the fact that the angels do not accompany a group of people among whom there is a tiger skin indicates that the angels do not join a group or enter a house where that thing is present. That can only be because it is not permissible to use it, as it was narrated that the angels do not enter a house in which there are images or pictures. That is taken as evidence that images are haram and that putting them in houses is haram.

Al-Mubaarakfoori said in Tuhfat al-Ahwadhi:

The ahadith indicate that it is not permissible to make use of animal skins.

The reasons why it is forbidden to make use of them are:

1. That involves arrogance and showing off, because it is an imitation of tyrants, and because such things are the adornment of those who live luxurious and extravagant lives. [Tuhfat al-Ahwadhi, and Haashiyat al-Sindi 'ala Ibn Maajah].
2. We may add another reason to that, which is that they are naajis (impure), because tanning does not make any skin pure except the skin of an animal that we are permitted to eat.

Whatever we are not permitted to eat, its skin cannot be made pure by tanning. This is the view of al-Awzaa'i, 'Abd-Allaah ibn al-Mubarak and Ishaq ibn Raahawayh, and it was narrated from Imam Ahmad. [Sharh Saheeh Muslim by al-Nawawi, 4/54; al-Furoo' by Ibn Muflih, 1/102] This was also the view favored by Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him), according to one of his two opinions. Majmoo' al-Fataawa, 21/95. This view was also favored by Ibn 'Uthaymeen (may Allaah have mercy on him); al-Sharh al-Mumti', 1/74.

In the light of above, skins of wild animals are not permissible to be used and accordingly they should not be used as bedding.

And Allaah knows best.



BED MADE UP OF THE HIDE OF HALAL ANIMALS

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ، وَاسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ أَهْدَيْتِ ابْنَتَهُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَيَّ فَمَا كَانَ فِرَاشَنَا لَيْلَةً أَهْدَيْتُ إِلَّا مَسَكَ كَبْشٍ .

It was narrated that 'Ali (May Allah be pleased with him) said:

“The daughter of the Messenger of Allah (ﷺ) was permitted to me as a bride, and our bed on the night when she was presented to me, was no more than the hide of a ram.”

Sunan Ibn Majah, Book 37, Hadith 4293 – Daif

Commentary:

The following considerations should be kept in mind regarding the use of skins of halal animals as bedding:

The skins of animals that become halal through proper slaughter are pure (taahir), because they become good through the process of proper slaughter, such as the skins of camels, cattle, sheep, gazelles, rabbits and so on, whether they are tanned or not tanned. As for the skins of animals whose meat we cannot eat, such as dogs, wolves, lions, elephants and the like, it is impure (naajis), whether it is slaughtered or it dies or is killed, because even if it is slaughtered it does not become halal and cannot be good, so it is naajis, whether it is tanned or not tanned. This is according to the most correct opinion because the most correct opinion is that impure skins cannot be made pure through tanning if they come from animals which we are not permitted to slaughter for food.

As for the skins of animals which have died before they could be slaughtered properly or if they have been slaughtered by those who go against the commands of Allah, if these are tanned then they become pure, but before they are tanned they are impure. So now animal skins may be divided into three types:

The first type: those which are pure whether they are tanned or not, which are the skins of animals that may be eaten if they are slaughtered correctly.

The second type: skins which cannot be pure either before or after tanning, because they are impure. These are the skins of animals whose meat we cannot eat, like pigs.

The third type: skins which become pure after tanning, but are not pure before tanning. These are the skins of animals whose meat may be eaten if they are slaughtered properly but not if they die

otherwise.



أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، قَالَ كَتَبَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْ لَا تَسْتَمْتِعُوا مِنَ الْمَيْتَةِ بِأَهَابٍ وَلَا عَصَبٍ " .

It was narrated that 'Abdullah bin 'Ukaim (May Allah be pleased with him) said:

"The Messenger of Allah wrote to us: 'Do not make use of the skins and sinew of dead animals.'"

Sunan an-Nasa'i 4250 - Hasan

SLEEPING ON A SILK BED

Just as it is not permissible for a man to wear natural silk, it is also not permissible for him to sit or sleep on it or to cover himself in it (like a blanket), because of the following and other similar reports.

حَدَّثَنَا عَلِيُّ بْنُ حَزْمٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ ابْنَ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ نَهَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَشْرَبَ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَالْدِّبَاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ.

Narrated Hudhaifa (May Allah be pleased with him):

The Prophet (ﷺ) forbade us to drink out of gold and silver vessels, or eat in it, And also forbade the wearing of silk and Dibaj or sitting on it.

Saheeh al-Bukhari 5837

Commentary:

Imam Al-Nawawi (may Allah have mercy on him) said in al-Majmoo', 4/321:

It is haram for a man to use brocade and silk in clothing, or for sitting or reclining on, or covering himself with it (like a blanket), or as a curtain or screen, or any other way of using it.

It is also to be noted that what is meant by the silk that is forbidden to men here is natural silk that is taken from the silkworm. As for artificial silk, that is not included in the prohibition, because there is no statement that it is haram in either the Quran or Sunnah. If it is not narrated in the Quran and Sunnah that a thing is forbidden, then it is permissible, because the basic principle concerning things is that they are permitted.

But some of these fabrics made from artificial silk may be very soft and like the fabric that is worn by women. These should be avoided by men, because what is required of men is to be tough and hard; softness is not appropriate for men.

(As explained in al-Sharh al-Mumti', 2/207; and Tawdeeh al-Ahkaam, 2/447)



The above ruling is not applicable to women as the Prophet ﷺ allowed them silk.

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَحْيَى، وَزَيْدٌ، وَمُعْتَمِرٌ، وَبِشْرُ بْنُ الْمُفَضَّلِ، قَالُوا حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ

عَزَّ وَجَلَّ أَحَلَّ لِنَاثِ أُمَّتِي الْخَرِيرَ وَالذَّهَبَ وَحَرَّمَهُ عَلَى ذُكُورِهَا .

It was narrated from Abu Musa (May Allah be pleased with him) that:

The Messenger of Allah ﷺ said: "Allah has permitted silk and gold to the females of my Ummah, and has forbidden them to the males."

Sunan an-Nasa'i 5265 - Saheeh



The above hadith is also not applicable to the sick who need to use silk.

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا وَكِيعٌ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ فِي لُبْسِ الْخَرِيرِ لِحِكَّةٍ بِهِمَا.

Narrated Anas (May Allah be pleased with him):

The Prophet (ﷺ) allowed Az-Zubair and `Abdur-Rahman to wear silk because they were suffering from an itch.

Saheeh al-Bukhari 5839 - Saheeh

Commentary:

Accordingly, sick people who are required to sleep on beds made up of silk or are covered with silk cloth are allowed to do so on account of their medical condition.



For the embroidery or border, a very small quantity of silk is acceptable as indicated by the ahadith below.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو عَسَّانَ الْمُسَمْعِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الْآخَرُونَ، حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ عَقْلَةَ، أَنَّ عُمَرَ، بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ نَهَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ الْحَرِيرِ إِلَّا مَوْضِعَ إِصْبَعَيْنِ أَوْ ثَلَاثٍ أَوْ أَرْبَعٍ .

Suwaid b. Ghafala (May Allah be pleased with him) said:

'Umar addressed us at a place known as Jabiya (Syria) and he said: Allah's Apostle (ﷺ) forbade us the wearing of silk but to the extent of two or three fingers or four fingers.

Saheeh Muslim 2069 - Saheeh



حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ أَبَا عُمَرَ النَّهْدِيَّ، أَنَا كِتَابُ عُمَرَ وَنَحْنُ مَعَ عُثْبَةَ بْنِ فَرْقَدٍ بِأَذْرَبِيجَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْحَرِيرِ، إِلَّا هَكَذَا، وَأَشَارَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الْإِبْهَامَ قَالَ فِيمَا عَلِمْنَا أَنَّهُ يَغْنِي الْأَعْلَامَ.

Narrated Aba `Uthman An-Nahdi (May Allah be pleased with him):

While we were with `Utba bin Farqad at Adharbijan, there came `Umar's letter indicating that Allah's Apostle had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

Saheeh al-Bukhari 5828 - Saheeh



BED WITH LEGS

حَدَّثَنَا أَبُو بَنِى مُحَمَّدٍ الرَّقِيُّ، حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بِشْرِ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَرَّارِ، عَنْ ابْنِ أُحْتٍ، زَيْنَبُ امْرَأَةِ عَبْدِ اللَّهِ عَنْ زَيْنَبَ، قَالَتْ كَانَتْ عَجُوزٌ تَدْخُلُ عَلَيْنَا تَرْقِي مِنَ الْحُمْرَةِ وَكَانَ لَنَا سَرِيرٌ طَوِيلُ الْقَوَائِمِ وَكَانَ عَبْدُ اللَّهِ إِذَا دَخَلَ تَنَحَّجَ وَصَوَّتَ فَدَخَلَ يَوْمًا فَلَمَّا سَمِعَتْ صَوْتَهُ اخْتَجَبَتْ مِنْهُ فَجَاءَ فَجَلَسَ إِلَى جَانِبِي فَمَسَّنِي فَوَجَدَ مَسَّ خَيْطٍ فَقَالَ مَا هَذَا فَقُلْتُ رُقَى لِي فِيهِ مِنَ الْحُمْرَةِ فَجَذَبَهُ وَقَطَعَهُ فَرَمَى بِهِ وَقَالَ لَقَدْ أَصْبَحَ آلُ عَبْدِ اللَّهِ أَغْنِيَاءَ عَنِ الشِّرْكِ سَمِعْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - يَقُولُ " إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ " . قُلْتُ فَإِنِّي خَرَجْتُ يَوْمًا فَأَبْصَرَنِي فُلَانٌ فَدَمَعَتْ عَيْنِي الَّتِي تَلِيهِ فَإِذَا رَقِيَّتُهَا سَكَتَتْ دَمَعُهَا وَإِذَا تَرَكَتُهَا دَمَعَتْ . قَالَ ذَلِكَ الشَّيْطَانُ إِذَا أَطْعَمْتَهُ تَرَكَكَ وَإِذَا عَصَيْتَهُ طَعَنَ بِأَصْبَعِهِ فِي عَيْنِكَ وَلَكِنْ لَوْ فَعَلْتَ كَمَا فَعَلَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - كَانَ خَيْرًا لَكَ وَأَجْدَرُ أَنْ تَشْفِينَ تَنْصَحِينَ فِي عَيْنِكَ الْمَاءَ وَتَقُولِينَ " أَذْهَبِ الْبَاسَ رَبِّ النَّاسِ أَشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يَغَادِرُ سَقَمًا " .

It was narrated that Zainab (wife of Abdullah R.A., May Allah be pleased with them) said:

"There was an old woman who used to enter upon us and perform Ruqyah from erysipelas: Contagious disease which causes fever and leaves a red coloration of the skin. We had a bed with long legs, and when 'Abdullah entered he would clear his throat and make noise. He entered one day and when she heard his voice she veiled herself from him. He came and sat beside me, and touched me, and he found a sting. He said: 'What is this?' I said: 'An amulet against erysipelas.' He pulled it, broke it and threw it away, and said: 'The family of 'Abdullah has no need of polytheism.' I heard the Messenger of Allah (ﷺ) say: "Ruqyah (i.e., which consist of the

names of idols and devils etc. and not the ruqyah that is considered as permissible), amulets and Tiwalah (charms) are polytheism.” “I said: ‘I went out one day and so-and-so looked at me, and my eye began to water on the side nearest him. When I recited Ruqyah for it, it stopped, but if I did not recite Ruqyah it watered again.’ He said: ‘That is Satan, if you obey him he leaves you alone but if you disobey him he pokes you with his finger in your eye. But if you do what the Messenger of Allah (ﷺ) used to do, that will be better for you and more effective in healing. Sprinkle water in your eye and say: Adhhibil-bas Rabban-nas, washfi Antash-Shafi, la shifa’a illa shafi’uka, shafi’an la yughadiru saqaman (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness).’”

Sunan Ibn Majah, Book 31, Hadith 3660 - Da'if



PILLOWS

USING PILLOWS IS A SUNNAH

حَدَّثَنَا يُونُسُ بْنُ عِيسَى، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وِسَادَةٍ. هَذَا حَدِيثٌ صَحِيحٌ.

Narrated Jabir bin Samurah (May Allah be pleased with him):

"I saw the Prophet (ﷺ) reclining upon a pillow."

Jami Tirmidhi, Book 43, Hadith 2998 – Saheeh



حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ البَغْدَادِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الكُوفِيُّ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وَسَادَةٍ عَلَى يَسَارِهِ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ إِسْرَائِيلَ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وَسَادَةٍ . وَلَمْ يَذْكُرْ عَلَى يَسَارِهِ

Narrated Jabir bin Samurah (May Allah be pleased with him):

"I saw the Messenger of Allah (ﷺ) reclining upon as pillow, on his left side."

Book 43, Hadith 2997 - Saheeh



أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا إِسْحَاقُ، قَالَ حَدَّثَنَا أَبُو عُمَارَةَ، حَمْرَةُ بْنُ الْحَارِثِ بْنِ عُمَيْرٍ قَالَ سَمِعْتُ أَبِي يَذْكُرُ، عَنْ عُثَيْبِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَصْحَابِهِ جَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ قَالَ أَيُّكُمْ ابْنُ عَبْدِ الْمُطَّلِبِ قَالُوا هَذَا الْأَمْعَرُ الْمُزَنَقِيُّ - قَالَ حَمْرَةُ الْأَمْعَرُ الْأَيْضُ مُشْرَبٌ حُمْرَةً - فَقَالَ إِنِّي سَأَلْتُكَ فَمُسْتَدٌّ عَلَيْكَ فِي الْمَسْأَلَةِ قَالَ " سَلْ عَمَّا بَدَا لَكَ " . قَالَ أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ وَرَبِّ مَنْ بَعْدَكَ اللَّهُ أَرْسَلَكَ قَالَ " اللَّهُمَّ نَعَمْ " . قَالَ فَأَنْشُدُكَ بِهِ اللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ " اللَّهُمَّ نَعَمْ " . قَالَ فَأَنْشُدُكَ بِهِ اللَّهُ أَمَرَكَ أَنْ تَأْخُذَ مِنْ أَمْوَالِ أَعْيَانِنَا فَتَرُدَّهُ عَلَى فُقَرَائِنَا قَالَ " اللَّهُمَّ نَعَمْ " . قَالَ فَأَنْشُدُكَ بِهِ اللَّهُ أَمَرَكَ أَنْ تَصُومَ هَذَا الشَّهْرَ مِنْ اثْنَيْ عَشَرَ شَهْرًا قَالَ " اللَّهُمَّ نَعَمْ " . قَالَ فَأَنْشُدُكَ بِهِ اللَّهُ أَمَرَكَ أَنْ يَجْعَلَ هَذَا الْبَيْتَ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا قَالَ " اللَّهُمَّ نَعَمْ " . قَالَ فَإِنِّي آمَنْتُ وَصَدَقْتُ وَأَنَا ضِمَامُ بْنُ نَعْلَبَةَ .

It was narrated that Abu Hurairah (May Allah be pleased with him) said:

"While the Prophet was with his Companions a man from among the desert people came and said: 'Which of you is the son of 'Abdul-Muttalib?' They said: 'This Anghar man who is reclining on a pillow.' (One of the narrators) Hamzah said: 'Amghar means white with a reddish complexion.'- The man said: 'I am going to ask you questions and I will be harsh in asking.' He said: 'ask whatever you like.' He said: 'I ask you by your Lord and the Lord of those who came before you, and the Lord of those who will come after you; has Allah sent you?' He said: 'By Allah, yes.' He said: 'I adjure you by Him, has Allah commanded you to offer five prayers each day and night?' He said: 'By Allah, yes.; He said: 'I adjure you by Him, has Allah commanded you to take from the wealth of our rich and give it to our poor?' he said: 'By Allah, yes He said: 'I adjure you by Allah, has Allah commanded you to fast this month out of the twelve months?' He said: 'By Allah, yes.' He said: 'I adjure you by Him, has Allah commanded you to go on pilgrimage to this House, where can afford it?' He said: 'By Allah yes.' He said: 'I believe, and I am Dimam bin Thalabah.'"

Sunan an-Nasa'i 2094 - Sahih



THE PILLOW OF THE PROPHET ﷺ

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ وَسَادَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي يَتَكِي عَلَيْهَا مِنْ أَدَمٍ حَشْوُهَا لَيْفٌ .

Ayesha (May Allah be pleased with her) reported that the pillow on which Allah's Messenger (ﷺ) reclined was of leather stuffed with palm fibre.

Sahih Muslim 2082a - Saheeh



The Prophet ﷺ also used a pillow stuffed with clothes as we come to know from the hadith below.

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ الْقَاسِمِ، يُحَدِّثُ عَنْ عَائِشَةَ، قَالَتْ كَانَ فِي بَيْتِي ثَوْبٌ فِيهِ تَصَاوِيرُ فَجَعَلْتُهُ إِلَى سَهْوَةٍ فِي الْبَيْتِ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَيْهِ ثُمَّ قَالَ " يَا عَائِشَةُ أَخْرِيه عَنِّي " . فَزَعَتْهُ فَجَعَلْتُهُ وَسَائِدَ

It was narrated that Ayesha (May Allah be pleased with him) said:

"In my house, there was a cloth on which were images, which I put in a niche of the house, and the Messenger of Allah [SAW] used to pray facing it. Then he said: 'O Ayesha, take it away from me.' So I took it down and made it into pillows."

Sunan an-Nasa'i 5354 – Saheeh



أَخْبَرَنَا نُصَيْرُ بْنُ الْفَرَجِ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، قَالَ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ جَهَّزَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ فِي خِمِيلٍ وَقِرْنَةٍ وَوَسَادَةٍ حَشَوَهَا إِذْخَرٌ .

It was narrated that 'Ali (May Allah be pleased with him), may Allah be pleased with him, said:

"The Messenger of Allah fitted out Fatimah with a velvet dress, a water-skin and a pillow stuffed with Idhkhar (lemongrass)."

Sunan an-Nasa'i 3384 – Saheeh



DO NOT USE A PILLOW THAT HAS PICTURES ON IT

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، أَنَّ نَافِعًا، حَدَّثَهُ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ حَشَوْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وِسَادَةً فِيهَا تَمَاثِيلُ كَأَنَّهَا نُمُورَةٌ، فَجَاءَ فَقَامَ بَيْنَ الْبَابَيْنِ وَجَعَلَ يَتَغَيَّرُ وَجْهُهُ، فَقُلْتُ مَا لَنَا يَا رَسُولَ اللَّهِ. قَالَ " مَا بَالُ هَذِهِ الْوِسَادَةِ ". قَالَتْ وِسَادَةٌ جَعَلْتُمَا لَكَ لِتَضْطَجَعَ عَلَيْهَا. قَالَ " أَمَا عَلِمْتِ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، وَأَنَّ مَنْ صَنَعَ الصُّورَةَ يُعَذَّبُ يَوْمَ الْقِيَامَةِ يَقُولُ أَخْبُوا مَا خَلَقْتُمْ ".

Narrated Ayesha (May Allah be pleased with her):

I stuffed for the Prophet (ﷺ) a pillow decorated with pictures (of animals) which looked like a Namruqa (i.e. a small cushion). He came and stood between the doors and signs of change appeared on his face. I said, "O Allah's Messenger (ﷺ)! Is there anything wrong with us?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has created)?"

Sahih al-Bukhari 3224 – Saheeh



USING OTHER OBJECTS AS PILLOWS

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ حَاجِبِ بْنِ عُمَرَ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ،

قَالَ انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهَا - وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ فَقُلْتُ لَهُ أَخْبِرْنِي عَنْ صَوْمِ عَاشُورَاءَ . فَقَالَ إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَأَعْدُدْ وَأَصْبِحْ يَوْمَ التَّاسِعِ صَائِمًا . قُلْتُ هَكَذَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ قَالَ نَعَمْ .

Hakam b. al-'Araj (May Allah be pleased with him) reported:

I went to Ibn 'Abbas (Allah be pleased with both of them) and he was reclining using his mantle as a pillow near the fountain of Zamzam. I said to him: Tell me about fasting on Ashura. He said: When you see the new moon of Muharram then count the (days) and observe fast on the 9th. I said to him: Is it how the Messenger of Allah (ﷺ) observed the fast? He said: Yes.

Sahih Muslim 1133a - Saheeh



وعن أبي عبد الله خباب بن الأرت رضي الله عنه قال: شكونا إلى رسول الله صلى الله عليه وسلم وهو متوسد بردة له في ظل الكعبة، فقلنا: ألا تستنصر لنا ألا تدعو لنا؟ فقال: قد كان من قبلكم يؤخذ الرجل فيحفر له في الأرض فيجعل فيها ثم يؤتى بالمنشار فيوضع على رأسه فيجعل نصفين، ويمشط بأمشاط من الحديد ما دون لحمه وعظمه، ما يصده ذلك عن دينه، والله ليتمن الله هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله والذئب على غنمه، ولكنكم تستعجلون"

Khabbab bin Al-Aratt (May Allah be pleased with him) reported:

We complained to the Messenger of Allah (ﷺ) regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?" He (ﷺ) replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and

he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San'a' to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry".

Another narration is: He (ﷺ) had placed his cloak under his head and we had been tortured by the polytheists.

Riyad us Saliheen, Book 1, Hadith 41 - Saheeh



وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ، قِيلَ لَهُ إِنَّهُ مَنْ لَمْ يُهَاجِرْ هَلَكَ . فَقَدِمَ صَفْوَانُ بْنُ أُمَيَّةَ الْمَدِينَةَ فَتَأَمَّ فِي الْمَسْجِدِ وَتَوَسَّدَ رِجَاءَهُ

Yahya related to me from Malik from Ibn Shihab from Safwan ibn Abdullah ibn Safwan (May Allah be pleased with him) that it was said to Safwan ibn Umayya (May Allah be pleased with him), "Whoever does not do hijra is ruined." So Safwan ibn Umayya went to Madina and slept in the mosque with his cloak as a pillow.

Muwatta Imam Malik, Book 41, Hadith 1532 - Saheeh



OFFER PILLOWS TO EACH OTHER

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثٌ لَا تُرَدُّ الْوَسَائِدُ وَالْدُّهُنُ وَاللَّبَنُ " . الدُّهُنُ يَعْنِي بِهِ الطَّيِّبُ . قَالَ أَبُو

عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَعَبْدُ اللَّهِ هُوَ ابْنُ مُسْلِمٍ بْنِ جُنْدَبٍ وَهُوَ مَدَنِيٌّ .

Narrated Ibn 'Umar (May Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "There are three that are not refused: Cushions, oils [Duhn/fragrance], and milk."

Jami Tirmidhi, Book 43, Hadith 3020 – Hasan



أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى، قَالَ حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ، قَالَ أُنْبَأَنَا خَالِدٌ، عَنْ خَالِدٍ، - وَهُوَ الْحَدَّاءُ - عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ، قَالَ دَخَلْتُ مَعَ أَبِيكَ زَيْدٍ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ لَهُ صُومِي فَدَخَلَ عَلَيَّ فَالْتَقَيْتُ لَهُ وَسَادَةَ أَدَمٍ رُبْعَهُ حَشَوْهَا لَيْفٌ فَجَلَسَ عَلَى الْأَرْضِ وَصَارَتِ الْوِسَادَةُ فِيمَا بَيْنِي وَبَيْنَهُ قَالَ " أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ " . قُلْتُ يَا رَسُولَ اللَّهِ . قَالَ " خَمْسًا " . قُلْتُ يَا رَسُولَ اللَّهِ . قَالَ " سَبْعًا " . قُلْتُ يَا رَسُولَ اللَّهِ . قَالَ " تِسْعًا " . قُلْتُ يَا رَسُولَ اللَّهِ . قَالَ " إِحْدَى عَشْرَةَ " . قُلْتُ يَا رَسُولَ اللَّهِ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ شَطْرَ الدَّهْرِ صِيَامُ يَوْمٍ وَفِطْرُ يَوْمٍ " .

It was narrated that Ibn Al-Malih (May Allah be pleased with him) said:

"I entered with Zaid upon 'Abdullah bin Amr and he narrated: 'The Messenger of Allah was told about my fasting, so he entered upon me and I gave him an average-sized leather pillow that was stuffed with palm fibers. He sat on the ground with the pillow between myself and him, and said: "Will it not be sufficient for you to fast three days each month?" I said: O Messenger of Allah! He said: "Five?". I said: "O Messenger of Allah!". He said: "Seven?". I said: "O Messenger of Allah!" He said: "Nine?". I said: "O Messenger of Allah!" He said: "Eleven." I said: "O Messenger of Allah!" Then the

Prophet ﷺ said: "There is not fast better than the fast of Dawud, half of the time, fasting one day and not next."

Sunan an-Nasa'i 2402 - Sahih



USING PILLOWS FOR OTHERS USES

It is mentioned about that companion Uhban bin Aus that:

وَكَانَ اشْتَكَى رُكْبَتَهُ، وَكَانَ إِذَا سَجَدَ جَعَلَ تَحْتَ رُكْبَتِهِ وَسَادَةً.

He had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

Sahih al-Bukhari 4174 - Saheeh



PILLOWS FOR INFANTS

حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي ابْنُ أَبِي الزِّنَادِ، عَنْ عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تُؤْتِي بِالصَّبِيَّانِ إِذَا وُلِدُوا، فَتَدْعُو لَهُمْ بِالْبَرَكَةِ، فَأَتَيْتُ بِصَبِيٍّ، فَذَهَبْتُ تَضَعُ وَسَادَتَهُ، فَإِذَا تَحْتَ رَأْسِهِ مُوسَى، فَسَأَلْتُهُمْ عَنِ الْمُوسَى، فَقَالُوا: نَجَعُهَا مِنَ الْجِنِّ، فَأَخَذَتِ الْمُوسَى فَرَمَتْ بِهَا، وَنَهَتْهُمْ عَنْهَا وَقَالَتْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ الطَّيْرَةَ وَيُبْغِضُهَا، وَكَانَتْ عَائِشَةُ تَنْهَى عَنْهَا.

'Alqama (May Allah be pleased with him) reported that 'Ayesha used to go to children when they were born and make supplication for them. She came to a child and removed its pillow and found a straight razor under his head. She asked about the razor and they said, "We put it there against the jinn. She took the razor, threw it

away and forbade them to use it. She said that the Messenger of Allah, may Allah bless him and grant him peace, disliked and hated seeing bad omens in things. She forbade doing that.

Al-Adab Al-Mufrad 912 - Daif



DO NOT EAT WHILE RECLINING ON PILLOWS

عن أبي جحيفة وهب بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " لا آكل متكاً " .

Abu Juhaifah Wahb bin 'Abdullah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "I do not eat reclining (against a pillow)."

Riyad us Saliheen, Book 3, Hadith 746 – Saheeh



BLANKETS

USING WOOLEN BLANKET

حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ بَيْنَا أَنَا مَعَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُضْطَجِعَةً فِي خِمَالَةٍ حُضْتُ، فَأَنْسَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَقَالَ " أَتَيْسَتْ " . فَقُلْتُ نَعَمْ. فَدَعَانِي فَأَضْطَجَعْتُ مَعَهُ فِي الْخِمَالَةِ.

Narrated Um Salaama (May Allah be pleased with her):

While I was lying with the Prophet (ﷺ) under a woollen sheet, I got my menses. I slipped away and put on the clothes for menses. The

Prophet (ﷺ) said, "Have you got your menses?" I replied, "Yes." He called me and I slept with him under the woolen sheet.

Sahih al-Bukhari 323 - Saheeh

Commentary:

We have already discussed earlier in this book that it is permissible to sleep with menstruating women within certain limitations. There is no harm in sleeping with them under one blanket.



USING QUILT

حَدَّثَنَا مُؤَمِّلُ بْنُ هِشَامٍ الشُّكْرِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ بْنِ ثُمَامَةَ، قَالَ قَالَ عَلِيُّ بْنُ أَبِي أَهْلٍ أَعْبَدَ إِلَّا أَحَدُكَ عَنِّي وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ أَحَبَّ أَهْلِهِ إِلَيْهِ وَكَانَتْ عِنْدِي فَجَرْتُ بِالرَّحَى حَتَّى أَثَرْتُ بِيَدِهَا وَاسْتَقَمْتُ بِالْقَرْبَةِ حَتَّى أَثَرْتُ فِي نَحْرِهَا وَقَمَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا وَأَوْقَدَتِ الْقِدْرَ حَتَّى دَكَنْتُ ثِيَابُهَا وَأَصَابَهَا مِنْ ذَلِكَ ضَرٌّْ فَسَمِعْنَا أَنَّ رَقِيقًا أَتَى بِهِمْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَوْ أَتَيْتُ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا يَكْفِيكَ . فَأَتَنَّهُ فَوَجَدَتْ عِنْدَهُ حُدَانًا فَلَسْتُ حَتَّى فَرَجَعْتُ فَعَدَا عَلَيْنَا وَنَحْنُ فِي لِقَاعِنَا فَجَلَسَ عِنْدَ رَأْسِهَا فَأَدْخَلَتْ رَأْسَهَا فِي اللَّفَافِ حَيَاءً مِنْ أَيْمَانِ فَقَالَ " مَا كَانَ حَاجَتُكَ أُمِّسَ إِلَى آلِ مُحَمَّدٍ " . فَسَكَتَتْ مَرَّتَيْنِ فَقُلْتُ أَنَا وَاللَّهِ أُحَدِّثُكَ يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ جَرَّتْ عِنْدِي بِالرَّحَى حَتَّى أَثَرْتُ فِي يَدِهَا وَاسْتَقَمْتُ بِالْقَرْبَةِ حَتَّى أَثَرْتُ فِي نَحْرِهَا وَكَسَحَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا وَأَوْقَدَتِ الْقِدْرَ حَتَّى دَكَنْتُ ثِيَابُهَا وَبَلَعْنَا أَنَّهُ قَدْ أَتَاكَ رَقِيقٌ أَوْ خَدَمٌ فَقُلْتُ لَهَا سَلِيهِ خَادِمًا . فَذَكَرَ مَعْنَى حَدِيثِ الْحَكَمِ وَأَتَمَّ .

‘Ali said to Ibn A’bad :

should I not tell you about me and about Fatimah, daughter of the Messenger of Allah (May peace be upon him). She was dearest to him of his family. When she was with me, she pulled mill-stone

which affected her hand; she carried water with the water-bag which affected the upper portion of her chest: She swept the house so much so that her clothes became dusty; and she cooked food by which her clothes became black, and it harmed her. We heard that some slaves had been brought to the prophet (May peace be upon him). I said: if you go to your father and ask him for a servant, that will be sufficient for you. She came to him and found some people talking to him. She felt shy and returned. Next morning he visited us when we were in our quilt. He sat beside her head, and she took her head into the quilt out of shame from her father. He asked: What need had you with me, O family of Muhammad? She kept silence twice. I then said : I swear by Allah, I shall tell you. She pulls the milestone which has affected her hand; she carries water with the water-bag which has affected the upper portion of her chest; she sweeps the house by which her clothes have become dusty, and she cooks food by which her clothes have become black. We were told that some slaves or servants had come to you. So I said to her; ask him for a servant. He then mentioned the rest of the tradition to the same effect as mentioned by al-Hakam rather more perfectly.

Sunan Abi Dawud 5063 - Da'if



WEARING BLANKETS

وَحَدَّثَنِي سُريجُ بْنُ يونسَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، ح وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، بْنُ زَكَرِيَّاءَ أَخْبَرَنِي أَبِي، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ عَدَاةٍ وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعَرٍ أَسْوَدَ .

Ayesha (May Allah be pleased with her) reported that Allah's Apostle (ﷺ) went out one morning wearing a blanket (or a sheet) made of (camel's or sheep's) black hair with patterns of camel saddles upon it.

Sahih Muslim 2081 – Saheeh



حَدَّثَنِي عَمْرُو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، ح قَالَ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لِرُحَيْمٍ - قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ وَقَالَ " شَعَلْتَنِي أَعْلَامُ هَذِهِ فَادْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَاسْئَلُونِي بِأَنْبِجَانِيَّةٍ " .

'Ayesha (May Allah be pleased with her) reported:

The Apostle of Allah (ﷺ) prayed in a garment which had designs over it, so he (the Holy Prophet) said: Take it to Abu Jahm and bring me a plain [woollen] blanket [or sheet] from him, because its designs have distracted me.

Sahih Muslim 556a – Saheeh



The following hadith is about the people who came to the Prophet in woollen rags or blankets. The hadith also mentions two of the ayaat from the khutbahs of the Prophet ﷺ. You and I commonly hear these ayaat from the minbers. Let us try to memorize them and also contemplate on their meaning.

عن أبي عمرو، جرير بن عبد الله، رضي الله عنه ، قال: كنا في صدر النهار عند رسول الله، صلى

الله عليه وسلم، فجاءه قوم عراة مجتايي النار، أو العباء، متقلدي السيوف، عامتهم من مضر، بل كلهم من مضر؛ فتمتع وجه رسول الله، صلى الله عليه وسلم، لما رأى بهم من الفاقة؛ فدخل ثم خرج، فأمر بلالاً فأذن وأقام، فصلى ثم خطب؛ فقال: {يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة} إلى آخر الآية: {إن الله كان عليكم رقيباً}، والآية الأخرى التي في آخر الحشر: {يا أيها الذين آمنوا اتقوا الله ولتتظر نفس ما قدمت لغد} تصدق رجل من ديناره من درهمه من ثوبه من صاع بره من صاع تمره — حتى قال — ولو بشق تمره، فجاء رجل من الأنصار بصرة كادت كفه تعجز عنها، بل قد عجزت، ثم تتابع الناس حتى رأيت كومين من طعام وثياب، حتى رأيت وجه رسول الله، صلى الله عليه وسلم، يتהלل كأنه مذهبة، فقال رسول الله، صلى الله عليه وسلم، "من سن في الإسلام سنة حسنة فله أجرها، وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء، ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء"

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

We were with Messenger of Allah (ﷺ) shortly after dawn when there came to him some people clad in woollen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet (ﷺ) changed when he saw them starving. Then he went into his house and came out; then he commanded Bilal (May Allah be pleased with him) to proclaim Adhan (call to prayers). So he proclaimed Adhan and recited Iqamah and the Prophet (ﷺ) led the Salat. Then he delivered a Khutbah saying:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind! Be dutiful to your Rubb, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women; and fear Allah

through Whom you demand your (natural) rights, and do not sever the relations of kinship. Surely, Allah is Ever an All-Watcher over you." (4:1)

He also recited the Ayah which is in the end of Surat Al-Hashr:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

"O you who believe! Fear Allah and keep your duty to Him. And let everyone look what he has sent forth for the tomorrow". (59:18).

Thereafter, every man gave in charity Dinar, Dirham, clothes, measure-fulls of wheat and measure-fulls of dates till he said: "(Give in charity) be it half a date". Then a man of the Ansar came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes. I noticed that the face of Messenger of Allah (ﷺ) was glowing like that of the bright moon or glittering gold. Then he (ﷺ) said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden"

Riyad us Saliheen, Book 1, Hadith 171 – Saheeh



وعنه، رضي الله عنه، قال: لقد رأيت سبعين من أهل الصفة، ما منهم رجل عليه رداء، إما إزار وأما كساء، قد ربطوا في أعناقهم، فمنها ما يبلغ نصف الساقين، ومنها ما يبلغ الكعبين، فيجمعه بيده كراهية أن ترى عورته

Abu Hurairah (May Allah be pleased with him) reported:

I saw seventy of the people of the Suffah and none of them had a cloak. They had either a lower garment or a blanket which they suspended from their necks. Some (cloaks) reached halfway down to the legs and some to the ankles; and the man would manage to keep it in his hand to avoid exposing his private parts.

Riyad us Saliheen, Book 1, Hadith 469 – Saheeh



SPREADING THE BLANKET TO SLEEP OVER IT

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَخْضَرُ بْنُ جَلَّانَ، حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا، مِنَ الْأَنْصَارِ جَاءَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَسْأَلُهُ فَقَالَ " لَكَ فِي بَيْتِكَ شَيْءٌ ". قَالَ بَلَى جُلُوسٌ نَلْبَسُ بَعْضُهُ وَنَبْسُطُ بَعْضُهُ وَقَدْخُ نَشْرَبُ فِيهِ الْمَاءَ . قَالَ " ائْتِنِي بِهِمَا " . قَالَ فَأَتَاهُ بِهِمَا فَأَخَذَهُمَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِيَدِهِ ثُمَّ قَالَ " مَنْ يَشْتَرِي هَذَيْنِ " . فَقَالَ رَجُلٌ أَنَا أَخَذُهُمَا بِدِرْهَمٍ . قَالَ " مَنْ يَزِيدُ عَلَى دِرْهَمٍ " . مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ رَجُلٌ أَنَا أَخَذُهُمَا بِدِرْهَمَيْنِ . فَأَعْطَاهُمَا إِيَّاهُ وَأَخَذَ الدِّرْهَمَيْنِ فَأَعْطَاهُمَا الْأَنْصَارِيَّ وَقَالَ " اشْتَرِ بِأَحَدِهِمَا طَعَامًا فَأَنْبِذْهُ إِلَى أَهْلِكَ وَاشْتَرِ بِالْآخَرِ قَدُومًا فَأُتِنِي بِهِ " . فَفَعَلَ فَأَخَذَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَشَدَّ فِيهِ عُودًا بِيَدِهِ وَقَالَ " اذْهَبْ فَاحْتَطَبْ وَلَا أَرَاكَ خَمْسَةَ عَشَرَ يَوْمًا " . فَجَعَلَ يَحْتَطَبُ وَيَبِيعُ فَجَاءَ وَقَدْ أَصَابَ عَشْرَةَ دَرَاهِمٍ فَقَالَ " اشْتَرِ بَعْضُهَا طَعَامًا وَبَعْضُهَا ثَوْبًا " . ثُمَّ قَالَ " هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ وَالْمَسْأَلَةُ تُكْتَنُ فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ إِنَّ الْمَسْأَلَةَ لَا تَصْلُحُ إِلَّا لِذِي فَقْرٍ مُدْفِعٍ أَوْ لِذِي غُرْمٍ مُقْطَعٍ أَوْ دِمٍ مُوجِعٍ " .

It was narrated from Anas bin Malik (May Allah be pleased with him) that a man from among the Ansar came to the Prophet (ﷺ) and begged from him. He said, "Do you have anything in your house?" He said: "Yes, a blanket, part of which we cover ourselves with and part we spread beneath us, and a bowl from which we drink water."

He said: "Givethem to me." So he brought them to him, and the Messenger of Allah (ﷺ) took them in his hand and said, "Who will buy these two things?" A man said: "I will buy them for one Dirham." He said: "Who will offer more than a Dirham?" two or three times. A man said: "I will buy them for two Dirham." So he gave them to him and took the two Dirham, which he gave to the Ansari and said: "Buy food with one of them and give it to your family, and buy an axe with the other and bring it to me." So he did that, and the Messenger of Allah (ﷺ) took it and fixed a handle to it, and said: "Go and gather firewood, and I do not want to see you for fifteen days." So he went and gathered firewood and sold it, then he came back, and he had earned ten Dirham. (The Prophet ﷺ) said: "Buy food with some of it and clothes with some." Then he said: "This is better for you than coming with begging (appearing) as a spot on your face on the Day of Resurrection. Begging is only appropriate for one who is extremely poor or who is in severe debt, or one who must pay painful blood money."

Riyad us Saliheen, Book 12, Hadith 2282 – Hasan



OFFERING YOUR BLANKET FOR USE TO OTHERS

In the following hadith, the Prophet (ﷺ) gave his blanket to the companion Hudhifa R.A. The hadith contains many other important lessons for us too. It also tells us that we should be humble in the proclamation of our enthusiasm for the religion; rather than saying things, we should go on and do good things. Many a time when a situation comes, we become unable to display the same level of enthusiasm. The hadith also shows one of the miracles of our

master ﷺ.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَاسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ كُنَّا عِنْدَ حُدَيْفَةَ فَقَالَ رَجُلٌ لَوْ أَدْرَكْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ فَقَالَ حُدَيْفَةُ أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْأَحْزَابِ وَأَخَذْتَنَا رِيحٌ شَدِيدَةٌ وَقُرَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِيَ يَوْمَ الْقِيَامَةِ " . فَسَكَتْنَا فَلَمْ يُجِبْهُ مِمَّا أَحَدٌ ثُمَّ قَالَ " أَلَا رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِيَ يَوْمَ الْقِيَامَةِ " . فَسَكَتْنَا فَلَمْ يُجِبْهُ مِمَّا أَحَدٌ ثُمَّ قَالَ " أَلَا رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِيَ يَوْمَ الْقِيَامَةِ " . فَسَكَتْنَا فَلَمْ يُجِبْهُ مِمَّا أَحَدٌ فَقَالَ " فُمْ يَا حُدَيْفَةُ فَاتِنَا بِخَبَرِ الْقَوْمِ " . فَلَمْ أَجِدْ بُدًّا إِذْ دَعَانِي بِاسْمِي أَنْ أَقُومَ قَالَ " اذْهَبْ فَاتِنِي بِخَبَرِ الْقَوْمِ وَلَا تَدْعَرْهُمْ عَلَى " . فَلَمَّا وَلَيْتُ مِنْ عِنْدِهِ جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَامٍ حَتَّى أَتَيْتُهُمْ فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ بِالنَّارِ فَوَضَعْتُ سَهْمًا فِي كَبِدِ الْقَوْسِ فَأَرَدْتُ أَنْ أَرْمِيَهُ فَذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَلَا تَدْعَرْهُمْ عَلَى " . وَلَوْ رَمَيْتُهُ لَأَصَبْتُهُ فَرَجَعْتُ وَأَنَا أَمْشِي فِي مِثْلِ الْحَمَامِ فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ بِخَبَرِ الْقَوْمِ وَفَرَعْتُ فُرُرْتُ فَالْبَسَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فَضْلِ عِبَادَةٍ كَانَتْ عَلَيْهِ يُصَلِّي فِيهَا فَلَمْ أَزَلْ نَائِمًا حَتَّى أَصْبَحْتُ فَلَمَّا أَصْبَحْتُ قَالَ " فُمْ يَا نَوْمَانُ " .

It has been narrated by Ibrahim al-Taimi (May Allah be pleased with him) on the authority of his father who said:

We were sitting in the company of Hudhaifa (May Allah be pleased with him). A man said: If I were in the time of the Messenger of Allah (ﷺ), I would have fought by his side and would have striven hard for his causes. Hudhaifa said: You might have done that, (but you should not make a flourish of your enthusiasm). I was with the Messenger of Allah (ﷺ) on the night of the Battle of Abzib and we were gripped by a violent wind and severe cold. The Messenger of Allah (may peace be him) said: Hark¹⁷, the man who (goes

¹⁷ The word 'Hark' is said when the attention of the listeners is required. It can also be translated as 'listen carefully'.

reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted). We all kept quiet and none of us responded to him. (Again) he said: Hark, a man who (goes reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted). We kept quiet and none of us responded to him. He again said: Hark, a man who (goes reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted) Then he said: Get up Hudhaifa, bring me the news of the enemy. When he called me by name I had no alternative but to get up. He said: Go and bring me information about the enemy and do nothing that may provoke them against me. When I left him, I felt warm as if I were walking in a heated bath until I reached them. I saw Abu Sufyan warming his back against fire I put an arrow in the middle of the bow. intending to shoot at him, when I recalled the words of the Messenger of Allah (ﷺ)" Do not provoke them against me." Had I shot at him, I would have hit him. But I returned and (felt warm as if) I were walking in a heated bath (hammam). Presenting myself before him, I gave him information about the enemy. When I had done so, I began to feel cold, so the Messenger of Allah (ﷺ) wrapped me in a blanket that he had in excess to his own requirement and with which he used to cover himself while saying his prayers. So I continued to sleep until it was morning. When it was morning he said: Get up, O heavy sleeper.

Sahih Muslim 1788 – Saheeh



COVERING THE DISEASED WITH BLANKETS

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنِي مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - رَوَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتُهُ قَالَتْ أَقْبَلَ أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - عَلَى فَرَسِهِ مِنْ مَسْكِنِهِ بِالسُّنْحِ حَتَّى نَزَلَ، فَدَخَلَ الْمَسْجِدَ، فَلَمْ يَكَلِّمِ النَّاسَ، حَتَّى نَزَلَ فَدَخَلَ عَلَى عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - فَتَيَمَّمِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُسَجَّى بِرِدِّ حَبْرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكَى فَقَالَ يَا بَنِيَّ أَنْتَ يَا بَنِيَّ اللَّهُ، لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَتَيْنِ، أَمَّا الْمَوْتَةُ الَّتِي كُنْتُ عَلَيْكَ فَقَدْ مِتُّهَا. قَالَ أَبُو سَلَمَةَ فَأَخْبَرَنِي ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ أَبَا بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - خَرَجَ وَعُمَرُ - رَضِيَ اللَّهُ عَنْهُ - يَكَلِّمُ النَّاسَ. فَقَالَ اجْلِسْ. فَأَبَى. فَقَالَ اجْلِسْ. فَأَبَى، فَتَشَهَّدَ أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - فَقَالَ لِلنَّاسِ، وَتَرَكُوا عُمَرَ فَقَالَ أَمَّا بَعْدُ، فَمَنْ كَانَ مِنْكُمْ يَعْْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ مَاتَ، وَمَنْ كَانَ يَعْْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ، قَالَ اللَّهُ تَعَالَى {وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ} إِلَى {الشَّاكِرِينَ} وَاللَّهُ لَكَأَنَّ النَّاسَ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ الْآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - فَتَلَقَّاهَا مِنْهُ النَّاسُ، فَمَا يُسْمَعُ بَشَرٌ إِلَّا يَتْلُوهَا.

Narrated Ayesha (May Allah be pleased with her):

[After hearing about the demise of the Prophet ﷺ,] Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet ﷺ! Allah will not combine two deaths on you. You have died the death which was written for you."

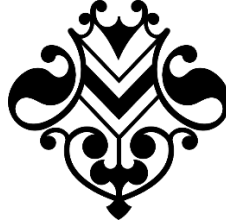
Narrated Abu Salaama (May Allah be pleased with him) from Ibn `Abbas (May Allah be pleased with him): Abu Bakr (May Allah be pleased with him) came out and `Umar (May Allah be pleased with him) was addressing the people, and Abu Bakr told him to sit down but `Umar refused. Abu Bakr again told him to sit down but `Umar again refused. Then Abu Bakr recited the Tashah-hud (i.e. none has

the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ) and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "Amma ba'du, whoever amongst you worshipped Muhammad (ﷺ), then Muhammad's (ﷺ) soul has departed, but whoever worshipped Allah, Allah is alive and will never die. Allah said: "Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back does not hurt Allah, and Allah will reward those who show gratitude. (3.144) (The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before till Abu Bakr recited it and then whoever heard it, started reciting it.")

Sahih al-Bukhari 1241, 1242 – Saheeh



AZKAR BEFORE GOING TO SLEEP



Just before going to bed, remember Allah swt. We come to know from the Sunnah that there are a variety of dua, adhkar, and surahs from the Quran that the Prophet ﷺ used to recite before going to bed. We should also be very mindful of this sunnah of spending some time in the remembrance of Allah before we end of our day and start our night. It can be in the form of dhikr or in the form reading the Quran or having a dose of beneficial knowledge. With even a little bit of reading and knowledge gathering every day with consistency, you can acquire significant knowledge over a period of time. Similarly, with a little bit of dhikr every night with consistency, you can accumulate so many good deeds over a period of time. Otherwise, our time in this world will pass very quickly and we will regret these opportunities that we are missing while we are alive.



عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَعَدَ مُقَعَّدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنْ اللَّهِ تِرَةٌ وَمَنْ اضْطَجَعَ مُضْجَعًا لَا يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنْ اللَّهِ تِرَةٌ

Abu Huraira (May Allah be pleased with him) reported: The

Messenger of Allah, peace and blessings be upon him, said, "Whoever sits in a place and does not remember Allah will earn the displeasure of Allah, and whoever lies down for sleep and does not remember Allah will earn the displeasure of Allah."

Sunan Abu Dawud 5040 - Hasan



عن عمر بن الخطاب قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ جِزِيهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ

Umar ibn al-Khattab (May Allah be pleased with him) reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever falls asleep and forgets to recite his portion of the Quran or a part of it, then if he recites it between the dawn and noon prayers it will be recorded as if he recited it during the night."

Saheeh Muslim 747 - Saheeh



DUAS FOR SLEEPING

عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلْ

اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتُّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ ."

قَالَ فَرَدَّدْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا بَلَغْتُ "اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ". قُلْتُ وَرَسُولِكَ. قَالَ "لَا، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ".

Narrated Al-Bara 'bin `Azib (May Allah be pleased with him):

The Prophet (ﷺ) said to me, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, "Allahumma aslamtu wajhi ilaika, wa fauwadtu `Amri ilaika, wa alja'tu Zahri ilaika raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa bina-biyika-l-ladhi arsalta" (O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Quran) which You have revealed and in Your Prophet (Muhammad) whom You have sent). Then if you die on that very night, you will die with faith (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet (ﷺ) and when I reached "Allahumma amantu bikitabika-l-ladhi anzalta (O Allah I believe in Your Book which You have revealed)." I said, "Wa-rasulika (and your Apostle)." The Prophet (ﷺ) said, "No, (but say): 'Wanabiyika-l-ladhi arsalta (Your Prophet whom You have sent), instead."

Saheeh al-Bukhari Book 4, Hadith 114 - Saheeh



عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَى رَجُلًا فَقَالَ " إِذَا أَرَدْتَ مَضْجَعَكَ فَقُلِ اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً

وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتُّ مِتَّ عَلَى الْفِطْرَةِ."

Narrated Al-Bara bin `Azib (May Allah be pleased with him):

That the Prophet (ﷺ) advised a man, saying, "If you intend to lie down (i.e. go to bed), say, 'Allahumma aslamtu nafsī ilaika wa fauwadtu `Amri ilaika, wa wajjahtu wajhi ilaika wa alja'tu zahri ilaika, rehbatan wa rahbatan ilaika. La malja'a wa la manja minka illa ilaika. Amantu bikitābikal-ladhi anzalta; wa nabīyyikalladhi arsalta.' And if you should die then (after reciting this before going to bed) you will die on the religion of Islam"

Saheeh al-Bukhari Book 80, Hadith 10 - Saheeh



حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ، عَنْ رَجُلٍ، مِنْ بَنِي حَنْظَلَةَ قَالَ صَحِبْتُ شَدَّادَ بْنَ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ فِي سَفَرٍ فَقَالَ أَلَا أُعَلِّمُكَ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا أَنْ نَقُولَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمَ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمَ وَأَسْتَغْفِرُكَ مِمَّا تَعَلَّمَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ .

قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ يَقْرَأُ سُورَةَ مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ بِهِ مَلَكًا فَلَا يَقْرَئُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهْبَ مَتَى هَبَ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَالْجُرَيْرِيُّ هُوَ سَعِيدُ بْنُ إِبَاسٍ أَبُو مَسْعُودٍ الْجُرَيْرِيُّ وَأَبُو الْعَلَاءِ اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ .

A man from Banu Hanzalah (May Allah be pleased with him) said:

“I accompanied Shaddad bin Aws [may Allah be pleased with him] on a journey, so he said: ‘Should I not teach you what the Messenger of Allah used to teach us? That you say: “O Allah, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshiping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden (Allāhumma innī as’alukath-thabāta fil-amri, wa as’aluka `azīmatar-rushdi, wa as’aluka shukra ni`matika, wa ḥusna `ibādatika, wa as’aluka lisānan ṣādiqan wa qalban salīman, wa a`ūdhu bika min sharri mā ta`lamu, wa as’aluka min khairi mā ta`lamu, wa astaghfiruka mimmā ta`lamu innaka anta `allāmul-ghuyūb).” He said: ‘The Messenger of Allah (ﷺ) said: “There is no Muslim who lays down to sleep while reciting a Surat from Allah’s Book, except that Allah entrusts an angel, so that nothing approaches him to harm him until he awakens, whenever he awakens.”

Jami at-Tirmidhi Book 48, Hadith 38 - Hasan



حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ
 "بِسْمِكَ اللَّهُمَّ أَمُوتْ وَأَحْيَا".

وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ قَالَ

"الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ الشُّعُورُ"

Whenever the Prophet (ﷺ) intended to go to bed, he would recite: "Bismika Allahumma amutu wa ahya (With Your name, O Allah, I die and I live)." And when he woke up from his sleep, he would say: "Al-hamdu lil-lahil-ladhi ahyana ba'da ma amatana; wa ilaihi an-nushur (All the Praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection)."

Saheeh al-Bukhari Book 80, Hadith 21 - Saheeh



وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، قَالَتْ كُنْتُ نَائِمَةً إِلَى جَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَفَّذْتُهُ مِنَ اللَّيْلِ فَلَمَسْتُهِ بِيَدِي فَوَضَعْتُ يَدِي عَلَى قَدَمَيْهِ وَهُوَ سَاجِدٌ يَقُولُ

"أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَبِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ".

Yahya (May Allah be pleased with him) related to me from Malik (May Allah be pleased with him) from Yahya ibn Said (May Allah be pleased with him) from Muhammad ibn Ibrahim ibn al-Harith at-Taymi (May Allah be pleased with him) that Ayesha , umm al-muminin (May Allah be pleased with her) said, "I was sleeping by the side of the Messenger of Allah, may Allah bless him and grant him peace, and I missed him in the night, so I felt for him with my hand and I put my hand on his feet and he was in prostration saying, 'I seek refuge in Your pleasure from Your wrath, and in Your pardon

from Your punishment, and in You from You. I cannot enumerate Your praises as You praise Yourself.' "

Muwatta Malik Book 15, Hadith 503



عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ أَمَرَ رَجُلًا إِذَا أَخَذَ مَضْجَعَهُ قَالَ

"اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَهَا فَاعْفُ رَحْمَةً لَهَا اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ" فَقَالَ لَهُ رَجُلٌ أَسَمِعْتَ هَذَا مِنْ عُمَرَ فَقَالَ مِنْ خَيْرٍ مِنْ عُمَرَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ ابْنُ نَافِعٍ فِي رِوَايَتِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ . وَلَمْ يَذْكُرْ سَمِعْتُ

Abdullah b. 'Umar (May Allah be pleased with him) commanded a person that as he went to bed, he should say:

"O Allah, Thou created my being and it is for Thee to take it to its ultimate goal. And its death and life is due to Thee, and if Thou givest it life, safeguard it; and if Thou bringst death, grant it pardon. O Allah, I beg of Thee safety." A person said to him: Did you hear it from Umar? Thereupon he said: (I have heard from one) who is better than Umar, viz. from Allah's Messenger (ﷺ). Ibn Nafi, reported this on the authority of Abdullah b. Harith but he did not make mention of this" that he heard it himself".

Saheeh Muslim Book 48, Hadith 81 - Saheeh



حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي شَيْئًا أَقُولُهُ إِذَا أَصْبَحْتُ وَأَمْسَيْتُ، قَالَ: قُلْ:

اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبِّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَ، فَهُوَ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ.

Abu Hurayra (May Allah be pleased with him) reported that Abu Bakr (May Allah be pleased with him) said, "Messenger of Allah, teach me something that I can say morning and evening." The Prophet said, "O Allah, Knower of the Unseen and the Visible, Creator of the heavens and the earth, everything is in Your hands. I testify that there is no god but You. I seek refuge with You from the evil of myself and the evil of shaytan and his (encouragement to) associate others (with You)." Say it in the morning and the evening and when you go to sleep."

Al-Adab Al-Mufrad, Book 1, Hadith 1202 - Saheeh



عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَالْأَرْضِ، وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ، وَأَغْنِنِي مِنَ الْفَقْرِ.

Abu Hurayra (May Allah be pleased with him) said, "The Messenger of Allah, may Allah bless him and grant him peace, used to say when he went to bed, 'O Allah, Lord of the heavens and the earth, and Lord of all things, Splitter of the grain and seeds, the One who sent down the Torah, the Gospel and the Quran! I seek refuge with You

from every evil. You take by the forelock. You are the Outward, and there is nothing above You. You are the Inward and there is nothing below You. Pay my debts for me and keep me safe from poverty."

Al-Adab Al-Mufrad Book 1, Hadith 1212 - Saheeh



عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ وَضَعَ يَدَهُ - يَغْنِي الْيُمْنَى -
تَحْتَ خَدِّهِ ثُمَّ قَالَ

"اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ - أَوْ تَجْمَعُ - عِبَادَكَ "

It was narrated from 'Abdullah (May Allah be pleased with him) that:

Whenever the Prophet (saas) went to his bed, he would put his hand - meaning his right hand - beneath his cheek then say: "Allahumma qini 'adhabaka yawm tab'athu - [or: tajma'u] - 'ibadaka (O Allah, save me from Your punishment on the Day when You resurrect - or gather - Your slaves)."

Sunan Ibn Majah Book 34, Hadith 51 - Saheeh



عَنْ أَبِي الْأَزْهَرِ الْأَنْمَارِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ
"بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَخْبِسْ شَيْطَانِي وَفُكَّ رَهَائِي وَاجْعَلْنِي فِي النَّدَى الْأَعْلَى "

Narrated Abul Azhar al-Anmari (May Allah be pleased with him):

When the Messenger of Allah (ﷺ) went to his bed at night, he would

say: in the name of Allah, I have laid down my side for Allah. O Allah! forgive me my sin, drive away my devil, free me from my responsibility, and place me in the highest assembly.

Sunan Abi Dawud Book 43, Hadith 282 - Saheeh



عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ يَقُولُ

بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ "

Narrated Abu Huraira (May Allah be pleased with him):

The Prophet (ﷺ) said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbi Wada'tu Janbi wa bika arfa'uhu, In amsakta nafsi farhamha wa in arsaltaha fahfazha bima tahfazu bihi ibadakas-salihin."

Saheeh al-Bukhari Book 80, Hadith 17 - Saheeh



عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ "الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤَيِّ "

Anas reported Allah's Messenger (ﷺ) as saying:

When you go to bed, say: " Praise is due to Allah Who fed us, provided us drink, sufficed us and provided us with shelter, for many a people there is none to suffice and none to provide shelter."

Saheeh Muslim Book 48, Hadith 87 - Saheeh



حَدَّثَنَا إِسْمَاعِيلُ بْنُ هَرَامٍ، حَدَّثَنَا عَبْدُ اللَّهِ الْأَشَجَعِيُّ، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَدَعْتُ عَقْرَبَ رَجُلًا فَلَمْ يَمُ لَيْلَتُهُ فَقِيلَ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّ فُلَانًا لَدَعْنَتْهُ عَقْرَبٌ فَلَمْ يَمُ لَيْلَتُهُ . فَقَالَ " أَمَا إِنَّهُ لَوْ قَالَ حِينَ أَمْسَى أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ - مَا ضَرَّهُ لَدَغُ عَقْرَبٍ حَتَّى يُصْبِحَ "

It was narrated that Abu Hurairah (May Allah be pleased with him) said:

"A scorpion stung a man and he did not sleep all night. It was said to the Prophet (ﷺ): 'So-and-so was stung by a scorpion and he did not sleep all night.' He said: 'If he had said, last night: A'udhu bikalimatil-lahit-tammati min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of that which He has created), the scorpion sting would not have harmed him, until morning.'"

Sunan Ibn Majah - Book 31, Hadith 3647 – Saheeh



MAKE DUA FOR MARTYRDOM

عن أبي ثابت، وقيل أبي سعيد، وقيل أبي الوليد، سهل بن حنيف، وهو بدري، رضي الله عنه، أن النبي، صلى الله عليه وسلم، قال: "من سأل الله، تعالى، الشهادة بصدق بلغه الله منازل الشهداء، وإن مات على فراشه"

Abu Thabit from Sahl bin Hunaif (May Allah be pleased with him) said:

The Prophet (ﷺ) said: "He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed".

Riyad as-Salihin Book 1, Hadith 57 - Saheeh



TASBEEHAT

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ فَاطِمَةَ - عَلَيْهَا السَّلَامُ - أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ "أَلَا أُخْبِرُكَ مَا هُوَ خَيْرٌ لَكَ مِنْهُ، تُسَبِّحِينَ اللَّهَ عِنْدَ مَنَامِكَ ثَلَاثًا وَثَلَاثِينَ، وَتُحَمِّدِينَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ اللَّهَ أَرْبَعًا وَثَلَاثِينَ". - ثُمَّ قَالَ سُفْيَانُ إِحْدَاهُنَّ أَرْبَعٌ وَثَلَاثُونَ - فَمَا تَرَكْنَاهَا بَعْدُ، قِيلَ وَلَا لَيْلَةً صِفِينَ قَالَ وَلَا لَيْلَةً صِفِينَ.

Narrated `Ali bin Abi Talib (May Allah be pleased with him):

Fatima came to the Prophet (ﷺ) asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite 'Subhan Allah' thirty-three times, 'Al hamduli I-lah' thirty-three times, and 'Allahu Akbar' thirty-four times. `Ali added, 'I have never failed to recite it ever since.' Somebody asked, "Even on the night of the battle of Siffin?" He said, "Even on the night of the battle of Siffin."

Saheeh al-Bukhari Book 69, Hadith 12 - Saheeh



عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ شَكَتُ إِلَى فَاطِمَةَ مَجَلَّ يَدَيَّ مِنَ الطَّحِينَ فَقُلْتُ لَوْ أَتَيْتَ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا فَقَالَ " أَلَا أَذْلُكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنَ الْخَادِمِ إِذَا أَخَذْتُمَا مَضْجَعَكُمَا تَقُولَانِ ثَلَاثًا وَثَلَاثِينَ وَثَلَاثًا وَثَلَاثِينَ وَأَرْبَعًا وَثَلَاثِينَ مِنْ تَحْمِيدٍ وَتَسْبِيحٍ وَتَكْبِيرٍ "

Ali [may Allah be pleased with him] said:

“Fatimah complained to me about her hands blistering from grinding flour. So I said: ‘If you were to approach your father and ask him for a servant?’ So he (the Prophet) said: ‘Should I not direct the two of you, to that which is better for you than a servant? When the two of you lay down to sleep, say thirty-three, thirty-three, thirty-four, of At-Taḥmīd, At-Tasbīḥ, and At-Takbīr.”

Jami at-Tirmidhi - Book 48, Hadith 39 - Hasan



حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو، حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَصَلَتَانِ أَوْ خَلَّتَانِ لَا يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ هُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ يُسَبِّحُ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُ عَشْرًا وَيَكْبِرُ عَشْرًا فَذَلِكَ خَمْسُونَ وَمِائَةً بِاللِّسَانِ وَالْأَلْفُ وَخَمْسِمِائَةً فِي الْمِيزَانِ وَيَكْبِرُ أَرْبَعًا وَثَلَاثِينَ إِذَا أَخَذَ مَضْجَعَهُ وَيَحْمَدُ ثَلَاثًا وَثَلَاثِينَ وَيُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ فَذَلِكَ مِائَةً بِاللِّسَانِ وَالْأَلْفُ فِي الْمِيزَانِ " . فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وسلم يَعْقِدُهَا بِيَدِهِ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ هُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ قَالَ " يَا أَيُّهَا أَحَدُكُمْ - يَعْنِي الشَّيْطَانُ - فِي مَنَامِهِ فَيَتَوَمُّهُ قَبْلَ أَنْ يَقُولَهُ وَيَأْتِيهِ فِي صَلَاتِهِ فَيَذْكُرُهُ حَاجَةً قَبْلَ أَنْ يَقُولَهَا "

Narrated Abdullah ibn Amr (May Allah be pleased with him):

The Prophet (ﷺ) said: There are two qualities or characteristics which will not be returned by any Muslim without his entering Paradise. While they are easy, those who act upon them are few. One should say: "Glory be to Allah" ten times after every prayer, "Praise be to Allah" ten times and "Allah is Most Great" ten times. That is a hundred and fifty on the tongue, but one thousand and five hundred on the scale. When he goes to bed, he should say: "Allah is Most Great" thirty-four times, "Praise be to Allah" thirty-three times, and Glory be to Allah thirty-three times, for that is a hundred on the tongue and a thousand on the scale. (He said:) I saw the Messenger of Allah (ﷺ) counting them on his hand.

The people asked: Messenger of Allah! How is it that while they are easy, those who act upon them are few?

He replied: The Devil comes to one of you when he goes to bed and he makes him sleep, before he utters them, and he comes to him while he is engaged in prayer and calls a need to his mind before he utters them.

Sunan Abi Dawud Book 43, Hadith 293 - Saheeh



MAKING DUA WHEN WAKING UP AT NIGHT

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ أَوَى إِلَى فِرَاشِهِ طَاهِرًا

يَذْكُرُ اللَّهَ حَتَّى يُدْرِكَهُ النَّعَاسُ لَمْ يَنْقَلِبْ سَاعَةً مِنْ اللَّيْلِ يَسْأَلُ اللَّهَ شَيْئًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ "

Abu Umamah Al-Bahili (May Allah be pleased with him) said:

"I heard the Messenger of Allah (ﷺ) saying: "Whoever goes to his bed while in a state of purity and remembering Allah, until slumber overtakes him, he shall not get up at any hour of the night and ask Allah for something from the good of the world and the Hereafter except that Allah shall grant it to him."

Jami at-Tirmidhi Book 48, Hadith 157 - Daif



حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَاصِمُ بْنُ هِدْلَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي طَبِيئَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ طَاهِرٍ فَيَتَعَارَّ مِنَ اللَّيْلِ فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ "

Narrated Mu'adh ibn Jabal (May Allah be pleased with him):

The Prophet (ﷺ) said: If a Muslim sleeps while remembering Allah, in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter. He surely gives it to him.

Sunan Abi Dawud - Book 43, Hadith 270 – Saheeh



RECITING QURAN WHEN GOING TO BED

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " تَعَلَّمُوا الْقُرْآنَ وَافْرُؤْهُ وَارْقُدُوا فَإِنَّ مَثَلَ الْقُرْآنِ وَمَنْ تَعَلَّمَهُ فَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا يَفُوحُ رِيحُهُ كُلَّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ "

It was narrated that Abu Hurairah (May Allah be pleased with him) said:

"The Messenger of Allah said: 'Learn the Quran, recite it and go to bed, for the likeness of the Quran and the one who learns it and acts upon it is that of a sack filled with musk, which spreads its fragrance everywhere. And the likeness of one who learns it then goes to bed with it in his heart is that of a sack that is tied up from which no fragrance comes out.'"

Sunan Ibn Majah Book 1, Hadith 222 – Hasan

Commentary:

‘Abdullah Ibn Mas’ud said:

“A memoriser of the Quraan should be known for his long night prayers when people are asleep, his fasting when people are eating, his sadness when people are happy, his silence when people are talking nonsense, and his humbleness when people are not. He should be wise, gentle and not talk too much: he should not be rude, negligent, clamorous, nor hot-tempered. “ [Ibn Al Jawzee, Sifaat As-Safwa: 1/413]



RECITING AYAT AL-KURSI

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ وَكَلَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَخْتَوِي مِنَ الطَّعَامِ، فَأَخَذْتُهُ، وَقُلْتُ وَاللَّهِ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ إِنِّي مُحْتَاجٌ، وَعَلَى عِيَالٍ، وَلِي حَاجَةٌ شَدِيدَةٌ. قَالَ فَخَلَيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ". قَالَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ شَدِيدَةٌ وَعِيَالٌ فَرَجَمْتُهُ، فَخَلَيْتُ سَبِيلَهُ. قَالَ " أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ ". فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ سَيَعُودُ. فَرَصَدْتُهُ فَجَاءَ يَخْتَوِي مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ دَعْنِي فَإِنِّي مُحْتَاجٌ، وَعَلَى عِيَالٍ لَا أَعُودُ، فَرَجَمْتُهُ، فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ ". قُلْتُ يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ شَدِيدَةٌ وَعِيَالٌ، فَرَجَمْتُهُ فَخَلَيْتُ سَبِيلَهُ. قَالَ " أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ ". فَرَصَدْتُهُ الثَّلَاثَةَ فَجَاءَ يَخْتَوِي مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ أَتَاكَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ. قَالَ دَعْنِي أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا. قُلْتُ مَا هُوَ قَالَ إِذَا أُوتِيَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} حَتَّى تَخْتِمَ الْآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَفْرِيَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ". قُلْتُ يَا رَسُولَ اللَّهِ زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ، يَنْفَعُنِي اللَّهُ بِهَا، فَخَلَيْتُ سَبِيلَهُ. قَالَ " مَا هِيَ ". قُلْتُ قَالَ لِي إِذَا أُوتِيَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} وَقَالَ لِي لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَفْرِيَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ، وَكَانُوا أَحْرَضَ شَيْءٍ عَلَى الْخَيْرِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُحَاطَبُ مِنْذُ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ ". قَالَ لَا. قَالَ " ذَلِكَ شَيْطَانٌ ".

Narrated Abu Huraira (May Allah be pleased with him):

Allah's Messenger (ﷺ) deputed me to keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Messenger (ﷺ)". He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger (ﷺ) asked me, "What did your prisoner do yesterday?" I said, "O Allah's Messenger (ﷺ)! The

person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Messenger (ﷺ) said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allah's Messenger (ﷺ) had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Messenger (ﷺ)." He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go.

In the morning Allah's Messenger (ﷺ) asked me, "What did your prisoner do." I replied, "O Allah's Messenger (ﷺ)! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger (ﷺ) as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite 'Ayat-al-Kursi'-- 'Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Messenger (ﷺ) asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum----.' He further said to me, '(If you do so), Allah will

appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet (ﷺ) said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "It was Satan."

Saheeh al-Bukhari Book 40, Hadith 11

Commentary:

In another narration, the end words are: "that person is a continuous liar".



RECITING THE END AYAT OF SURAH AL-BAQARAH

عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِأَلْفَى عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ وَلَا يُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرُبَهَا شَيْطَانٌ

Narrated An-Nu'man bin Bashir (May Allah be pleased with him):

that the Prophet (ﷺ) said: "Indeed Allah wrote in a book two thousand years before He created the heavens and the earth, and He sent down two Ayat from it to end Surat Al-Baqarah with. If they are recited for three nights in a home, no Shaitan shall come near it."

Jami at-Tirmidhi Book 45, Hadith 3124 - Hasan



RECITING SURAH IKHLAS, SURAH FALAQ AND SURAH NAAS

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَيْهِ ثُمَّ نَفَثَ فِيهِمَا وَقَرَأَ فِيهِمَا { قُلْ هُوَ اللَّهُ أَحَدٌ } وَ { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } وَ { قُلْ أَعُوذُ بِرَبِّ النَّاسِ } ثُمَّ يَمَسُّحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ

'Ayesha (May Allah be pleased with her) narrates:

Every night when the prophet (May peace be upon him) went to his bed, he joined his hands and breathed into them, reciting into them: “say: he is Allah, One” and “say; I seek refuge in the Lord of the dawn” and “say: I seek refuge in the Lord of humanity”. Then he would wipe as much of his body as he could with his hands, beginning with his head, his face and the front of his body, doing that three times

Sunan Abi Dawud Book 43, Hadith 284 - Saheeh



عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ بَيْنَمَا أَقُودُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَقَبٍ مِنْ تِلْكَ النَّقَابِ إِذْ قَالَ " أَلَا تَرْكَبُ يَا عُقْبَةُ ". فَأَجَلَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَرْكَبَ مَرْكَبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " أَلَا تَرْكَبُ يَا عُقْبَةُ ". فَأَشْفَقْتُ أَنْ يَكُونَ مَعْصِيَةً فَتَزَلَ وَرَكِبْتُ هُنَيْهَةً وَنَزَلْتُ وَرَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " أَلَا أَعْلَمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ ". فَأَقْرَأَنِي { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } وَ { قُلْ أَعُوذُ بِرَبِّ النَّاسِ } فَأَقِيمَتِ الصَّلَاةُ فَتَقَدَّمَ فَقَرَأَ بِهِمَا ثُمَّ مَرَّ بِي فَقَالَ " كَيْفَ رَأَيْتَ يَا عُقْبَةُ بَنَ عَامِرٍ اقْرَأَ بِهِمَا كُلَّمَا نِمْتَ وَفُتِمْتَ "

It was narrated that 'Uqbah bin 'Amir (May Allah be pleased with him) said:

"While I was leading the Messenger of Allah ﷺ (on his mount) in one of these mountain passes, he said: 'Why don't you ride, O 'Uqbah?' I had too much respect for the Messenger of Allah ﷺ to ride the mount of the Messenger of Allah ﷺ. Then he said: 'Why don't you ride, O 'Uqbah?' I was worried that I might be disobeying him, so he got off, and I rode for a little while, then I got off and the Messenger of Allah ﷺ rode. Then he said: 'Shall I not teach you two of the best Surahs that the people recite?' And he taught me: 'Say: I seek refuge with (Allah) the Lord of the daybreak,' and 'Say: I seek refuge with (Allah) the Lord of mankind.'" Then the Iqamah was said and he went forward and recited them. Then he passed by me and said: 'What do you think, O 'Uqbah bin 'Amir? Recite them every time you go to sleep and get up.'"

Sunan an-Nasa'i Book 50, Hadith 10 - Saheeh



RECITING SURAH AL-KAFIROON

حَدَّثَنَا الثَّغَلِي، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ فَرْوَةَ بْنِ تَوْفَلٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِنَوْفَلٍ " اقْرَأْ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } ثُمَّ تَمَّ عَلَى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ " .

Farwah b. Nawfal (May Allah be pleased with him) quoted his father as saying that the Prophet (ﷺ) said to Nawfal (his father):

Recite (the Surah) 'Say, O you disbelievers!' and then go to sleep at its end, for it is a declaration of freedom from polytheism.

Sunan Abi Dawud Book 43, Hadith 283 - Saheeh



RECITING SURAH AS-SAJDAH AND SURAH TABRAK

حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ الْكُوفِيُّ، حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ بِتَنْزِيلِ السَّجْدَةِ وَتَبَارَكَ

“The Prophet would not sleep until he reached Tanzil as-Sajdah [i.e. Quran’s 32nd Surah, As-Sajdah] and Tabarak [i.e. Quran’s 67th surah, Al-Mulk].”

Jami at-Tirmidhi Book 48, Hadith 35 - Hasan



RECITING SURAH BANI ISRAEL AND SURAH ZUMAR

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي لُبَابَةَ، قَالَ قَالَتْ عَائِشَةُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ عَلَى فِرَاشِهِ حَتَّى يَقْرَأَ بَنِي إِسْرَائِيلَ وَالزُّمَرَ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Ayesha (May Allah be pleased with her) reports that the Prophet ﷺ did not use to sleep in his bed without reciting Surah Bani Israel and Surah Zumar.

Jami Tirmidhi - Book 45, Hadith 3170 - Hasan Ghareeb¹⁸

¹⁸ A gharib hadith is a kind of categorization of hadith based on its chain. It is a kind of ahad hadith (i.e. not a mass-transmitted hadith), which means that it's not narrated through an abundance of narrators at each level of the chain from narrator to the Prophet ﷺ. There are three kinds of ahad hadith: mash-hoor, `aziz, and gharib. A gharib hadith is one in which there is at least one level (or tier) which only has one narrator in it. If that narrator is strong based



RECITING MUSABIHAT

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا بِقِيَّةُ بْنُ الْوَلِيدِ، عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بِلَالٍ، عَنْ عِزْبَاضِ بْنِ سَارِيَةَ، أَنَّهُ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْفُدَ وَيَقُولُ " إِنَّ فِيهِنَّ آيَةً خَيْرٌ مِنْ أَلْفِ آيَةٍ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Narrated 'Irbad bin Sariyah (May Allah be pleased with him):

that the Prophet (ﷺ) would recite the Musabbihat (Chapters 17, 57, 59, 61-64 & 87) before sleep and say "Indeed there is an Ayah in them that is better than one thousand Ayat."

Jami at-Tirmidhi Book 45, Hadith 3171 - Hasan



ENGAGE IN REMEMBRANCE OF ALLAH SWT

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَزْرَةٌ وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَزْرَةٌ "

Narrated Abu Huraira (May Allah be pleased with him):

The Prophet (ﷺ) said: If anyone sits at a place where he does not remember Allah, deprivation will descend on him from Allah; and if he lies at a place where he does not remember Allah, deprivation

on Adl (i.e. taqwa) and Dhabt (i.e. retention of hadith), than a ghareeb hadith can also be classified as 'Saheeh' (authentic) or 'Hasan' (fair or acceptable).

will descend on him from Allah.

Sunan Abi Dawud Book 43, Hadith 84 - Hasan

Commentary:

Remembrance not just includes Dhikr or tasbeeh. It also includes other ways of remembrance such as acquiring beneficial knowledge through a book or a lecture.

Al-Hasan al-Lu'lu'i is reported to have said:

“Forty years of my life have passed in which I never awoke or went to sleep except that a book was resting on my chest.” [Jami’ Bayan al-‘Ilm wa Fadlih]



LISTENING TO QURAN OR A LECTURE BEFORE SLEEPING

There is nothing wrong with a Muslim listening to Quran before he sleeps, or listening to a lecture or anything permissible as explained by Sheikh Ibn Baaz and other noble scholars. Listening to Quran before going to sleep and after, during Ramadaan and at other times, instills tranquility in the heart and helps one relax. However, when doing so, one should not be busy talking or playing on mobile or doing other things as it is a disrespect.

However, in the situations when one is busy doing other things during the day, such as cooking or concentrating on office work etc, then it is not allowed to play Quran in the background as this is a disrespect to the

word of Allah swt.



REMEMBER ALLAH WHEN YOU WAKE AND MAKE DUA

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي طَبِيئَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ طَاهِرٍ فَيَتَعَارَّ مِنَ اللَّيْلِ فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ "

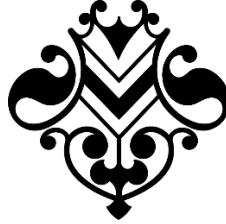
Narrated Mu'adh ibn Jabal (May Allah be pleased with him):

The Prophet (ﷺ) said: If a Muslim sleeps while remembering Allah, in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter. He surely gives it to him.

Sunan Abi Dawud - Book 43, Hadith 270 – Saheeh



CHAPTER 8

SLEEPING POSTURES AND CONDITIONS**SLEEPING ON THE RIGHT-HAND SIDE**

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ فِي سَفَرٍ فَعَرَّسَ بِلَيْلٍ اضْطَجَعَ عَلَى يَمِينِهِ وَإِذَا عَرَّسَ قُبِيلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ .

Abu Qatada (May Allah be pleased with him) reported that when the Messenger of Allah (ﷺ) was in a journey he got down for rest at night, and he used to lie down on his right side, and when he lay down for rest before the dawn, he used to stretch his forearm and place his head over his palm.

Saheeh Muslim Book 5, Hadith 401 - Saheeh

**SLEEPING ON THE LEFT-HAND SIDE**

The Prophet ﷺ used to sleep on his right side, putting his right hand on

his right cheek, and this is what the Prophet ﷺ recommended others to do. There are various benefits of that. Ibn Hajar said: The right side is singled out for a number of reasons, such as: this lets a person wake up more quickly; it also allows the heart to lean towards the right-hand side. Ibn al-Jawzi said: the doctors have stated that this position is more beneficial to the body.

It should be noted that sleeping on one's left side from the start is permitted too (as there is no clear prohibition for this act), but one misses out on the reward for following the Sunnah.



TURNING SIDES WHILE SLEEPING

In surah Al-Kahf, the regular turning of the dwellers of cave from side to side during their long sleep is mentioned; It is said: "We turned them on their right and on their left sides" [Quran 18.18].

It tells us that it is not necessary to spend the whole night in while facing the right side. In fact, it is one of the great blessings of Allah swt that He allows us to turn sides during the night. The scholars say that we should start by lying on the right for a while, then turn over to the left, because the former aids peristalsis and sleeping on one's left side facilitates digestion.

Modern science has documented that staying on one side for long

periods can cause bed sores. In addition, prolonged immobility increases the risk of numerous conditions, including thrombosis. Therefore, in modern medical practice, patients who are bed-ridden are turned regularly.



SLEEPING WITH ONE LEG OVER THE OTHER

عن عبد الله بن زيد رضي الله عنه أنه رأى رسول الله صلى الله عليه وسلم مستلقياً في المسجد، واضعاً إحدى رجله على الأخرى.

'Abdullah bin Zaid (May Allah be pleased with them) reported:

I saw Messenger of Allah (ﷺ) lying down on his back in the mosque, placing one leg on the other. (Agreed Upon)

Riyad us Saliheen - Book 5, Hadith 820 - Saheeh



PUTTING RIGHT HAND UNDER THE CHEEK AND OFFERING DUA

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو بَرٍّ، حَدَّثَنَا عَاصِمٌ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ سَوَّاءٍ، عَنْ حَفْصَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ ثُمَّ يَقُولُ " اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ". ثَلَاثَ مَرَّاتٍ .

Narrated Hafsa, Ummul Mu'minin (May Allah be pleased with her):

When the Messenger of Allah (ﷺ) wanted to go to sleep, he put his right hand under his cheek and would then say three times: O Allah, guard me from Thy punishment on the day when Thou raisest up Thy servants.

Sunan Abi Dawud - Book 43, Hadith 273 - Saheeh



LYING ON STOMACH

حَدَّثَنَا خَلْفُ بْنُ مُوسَى بْنِ خَالِفٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ ابْنِ طِحْفَةَ الْغِفَارِيِّ، أَنَّ أَبَاهُ أَخْبَرَهُ، أَنَّهُ كَانَ مِنْ أَصْحَابِ الصُّفَّةِ، قَالَ: بَيْنَا أَنَا نَائِمٌ فِي الْمَسْجِدِ مِنْ آخِرِ اللَّيْلِ، أَتَانِي آتٍ وَأَنَا نَائِمٌ عَلَى بَطْنِي، فَحَرَّكَني بِرِجْلِهِ فَقَالَ: قُمْ، هَذِهِ صَبْعَةٌ يُبْعَضُهَا اللَّهُ، فَرَفَعْتُ رَأْسِي، فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ عَلَى رَأْسِي.

Ibn Tikhfa al-Ghifari (May Allah be pleased with him) reported that his father told him that he had been one of the Ashab Al-Suffah. He told him, "I was sleeping in the mosque during the last part of the night, lying on my stomach. Someone came to me and moved me with his foot, saying, 'Get up. This is a manner of lying down which Allah hates.' I raised my head and the Prophet, may Allah bless him and grant him peace, was standing by my head."

Al-Adab Al-Mufrad - Book 1, Hadith 1187 - Saheeh

Commentary:

It is to be noted that if a medical condition requires a person to lay down or sleep on one's stomach, then the scholars consider this be an

exception to the above guidance.



SLEEPING IN A LOVED ONE'S LAP

The following beautiful hadith is included in this book to show the sunnah of our Master that he slept in the lap of his beloved wife and our mother Ayesha R.A.

The hadith also shows the hikmah and wisdom of Allah swt that how the things that sometimes look unpleasant are a way of Allah swt to bless us with something great and beautiful.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَصْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِدَاتِ الْجَيْشِ انْقَطَعَ عَقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى التَّمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ أَبَا بَكْرٍ، فَقَالُوا أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِالنَّاسِ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعُ رَأْسِهِ عَلَى فَخْذِي قَدْ نَامَ، فَقَالَ حَبَسَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ فَعَاتَبَنِي، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَخْذِي، فَتَنَامُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ التِّيمَمِ، فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الْحَضِرِ مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. فَقَالَتْ عَائِشَةُ فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعَقْدَ تَحْتَهُ.

Narrated `Ayesha (May Allah be pleased with her):

We went out with Allah's Messenger (ﷺ) on one of his journeys till we reached Al-Baida or Dhatul-Jaish where my necklace got broken (and lost). Allah's Messenger (ﷺ) stopped to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So they went to Abu Bakr and said, "Don't you see what `Ayesha has done? She has made Allah's Messenger (ﷺ) and the people stop where there is no water and they have no water with them. Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh and said, "You detained Allah Apostle and the people where there is no water and they have no water." He then admonished me and said what Allah wished and pinched me at my flanks with his hands, but I did not move because the head of Allah's Messenger (ﷺ) was on my thigh . Allah's Messenger (ﷺ) kept on sleeping till he got up in the morning and found no water. Then Allah revealed the Divine Verse of Tayammum, and the people performed Tayammum. Usaid bin AlHudair said. "O family of Abu Bakr! This is not the first blessings of yours." We urged the camel on which I was sitting to get up from its place and the necklace was found under it.

Saheeh al-Bukhari 3672 - Saheeh



SLEEPING WITH FEET TOWARDS KAABA

There is no prohibition regarding sleeping with one's legs towards Kaaba

and, accordingly, this action cannot be called haram or sinful.

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allah have mercy on him) said: "There is no sin on a person if he sleep with his feet towards the Ka'bah, rather the fuqaha' (may Allah have mercy on them) said: if a sick person cannot stand or sit, he should pray lying on his side with his face towards the qiblah, and if he cannot then he should pray on his back with his feet towards the qiblah."

Fataawa Ibn 'Uthaymeen, 2/976

As explained above, stretching feet towards Qibla is not sinful; however, many scholars, such as Ibn Abideen and others, consider it a makrooh¹⁹ (disliked act). The basis of that are three:

- **House of Allah is a highly respectable place for the Muslims:** It is out of adab and manners that one should respect the house of Allah. There are numerous ayat in the Quran and ahadith of the Prophet ﷺ which highlight its virtue. It is indeed one of the signs of Allah swt.
- **Respecting of Signs of Allah is a sign of Pure hearts:** It is mentioned in the Quran that **وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ** i.e. "And whosoever honors the Symbols of Allah, then it is truly from the piety of the heart." (Quran 22:32)
- **Customs and traditions can form the basis of certain actions in Islamic law:** This aspect is explained below.

¹⁹ Makrooh is something which is disliked. But engaging in a makrooh act does not make one sinful.

In Islamic law Urf (custom) and Adah (tradition) are considered important sources of law. Numerous injunctions of the Islamic Fiqh are based on customs and usages of the people. From the time of Sayyidina Rasulullah ﷺ to the development of law schools Urf (custom) was considered as a source for lawmaking activities.

There are various basis of considering the customs and traditions to be the basis of certain aspects of fiqh and shariah. For example, when it comes to dowry for the wives, Islam leaves it to what is considered as acceptable according to the tradition. Similarly, the person who looks after the property of the orphans and takes cares of them is allowed to charge for the services. The amount of charging is required to be reasonable in accordance with the customs and traditions of the time. There are numerous other injunctions which prove this point.

Now when it comes to putting one's feet towards something, it is considered as disrespectful in some cultures. Accordingly, it can be said that if someone puts his feet towards Kaaba with a deliberate intention to respect, it is certainly prohibited. However, if one does it without such intention but in the culture, it is not considered as respectful (e.g. if you cannot sit with your feet pointing towards the face of your father), then it is considered disliked (i.e. makrooh) to put your feet towards Kaaba too.



SLEEPING WITH ONE’S FEET TOWARDS THE QURAN

The same rulings apply for this as mentioned in the case above – i.e. it is makrooh, as mentioned in Al-Bahr Al-Raqaiq, Al-Iqbaa, Adab Al-Shaiyyah and other books. Once Sheikh Ibn Uthaymeen was asked a question regarding this matter. His reply was as follows:

Undoubtedly respecting the Book of Allah is part of perfect faith and veneration of one’s Lord, may He be exalted. Stretching out one’s legs towards the Mushaf or towards the stands where there are Mushafs, or sitting on a chair or on a table under which there is a Mushaf goes against having proper respect for the Word of Allah. Hence the scholars said that it is makrooh for a person to stretch out his legs towards the Mushaf, even if his intention is sound and good. But if he intends to show disrespect towards the Word of Allah, then it is kufr, because the Quran is the Word of Allah.

[Majmoo’ Fataawa Ibn ‘Uthaymeen, vol. 3]



SLEEPING WITH APPROPRIATE CLOTHING

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ، قَالَ حَدَّثَنَا أَبِي وَأَبُو الْأَسْوَدِ النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ، قَالَا حَدَّثَنَا الْمُفَضَّلُ بْنُ فَصَّالَةَ، عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقُشْبَانِيِّ، عَنْ أَبِي الْحُسَيْنِ الْهَيْثَمِيِّ بْنِ شُفَيْيٍّ، - وَقَالَ أَبُو الْأَسْوَدِ شُفَيْيٍّ - إِنَّهُ سَمِعَهُ يَقُولُ خَرَجْتُ أَنَا وَصَاحِبٌ، لِي يُسَمِّيَ أَبَا عَامِرٍ - رَجُلٌ مِنَ الْمَعَاوِرِ - لِنُصَلِّيَ بِإِيلِيَاءَ وَكَانَ قَاصُّهُمْ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ أَبُو رِجَانَةَ مِنَ الصَّحَابَةِ قَالَ أَبُو الْحُسَيْنِ فَسَبَقَنِي صَاحِبِي إِلَى الْمَسْجِدِ ثُمَّ أَدْرَكْتُهُ فَجَلَسْتُ إِلَى جَنْبِهِ فَقَالَ هَلْ أَدْرَكْتَ فَصَّصَ أَبِي رِجَانَةَ فَقُلْتُ لَا . فَقَالَ سَمِعْتُهُ

يَقُولُ نَبِيُّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَشْرِ عَنِ الْوُشْمِ وَالْتَّئِفِ وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شِعَارٍ وَأَنْ يَجْعَلَ الرَّجُلُ أَشْفَلَ ثِيَابِهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ أَوْ يَجْعَلَ عَلَى مَنْكَبِيهِ حَرِيرًا أَمْثَالَ الْأَعَاجِمِ وَعَنِ الثَّهْبِيِّ وَعَنْ رُكُوبِ الثُّمُورِ وَلُبُوسِ الْحَوَائِمِ إِلَّا لِإِذَا لِي سُلْطَانٍ .

It was narrated from Abu Al-Husain Al-Haitham bin Shufayy (May Allah be pleased with him) that he said:

"A friend of mine who was called Abu 'Amir, from Al-Ma'afir, and I went out to pray in Jerusalem. Their preacher was a man from (the tribe of) Azd who was called Abu Raihanah, one of the Companions." Abu Al-Husain said: "My companion reached the Masjid before I did, then I caught up with him, and sat beside him. He said: 'Have you heard the preaching of Abu Raihanah?' I said: 'No.' He said: 'I heard him say: 'The Messenger of Allah ﷺ forbade ten things: Filing (the teeth), tattoos, plucking (hair), for two men to lie under one cover with no barrier between them, for two women to lie under one cover with no barrier between them, for a man to add more than four fingers' width of silk to the bottom of his garment like the foreigners (Persians), (and he forbade) plundering, riding (while sitting on) leopard skins and wearing rings-except for rulers."

Sunan an-Nasa'i 5091 - Da'if



SLEEPING WITH OTHERS UNDER ONE BLANKET

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ

Abu Sa'eed Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah, peace and blessings be upon him, said, "A man should not look at the nakedness of another man, and a woman should not look at the nakedness of another woman. A man should not lie with another man under a single blanket, and a woman should not lie with another woman under a single blanket."

Saheeh Muslim 338 - Saheeh



عن جد بهز بن حكيم قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَنْدُرُ قَالَ احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ قُلْتُ يَا رَسُولَ اللَّهِ إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ قَالَ إِنْ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَلَا يَرَاهَا قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِذَا كَانَ أَحَدُنَا خَالِيًا قَالَ فَاللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ

Bahz ibn Hakeem (May Allah be pleased with him) reported: His grandfather said, "O Prophet of Allah, what should I cover of my nakedness and what may I leave uncovered?" The Prophet, peace and blessings be upon him, said, "Guard your nakedness except from your wife or those whom your right hand possesses." He said, "O Messenger of Allah, what about when some people are with others?" The Prophet said, "If you are able to keep anyone from seeing it, then do not let them

see it.” He said, “O Prophet of Allah, what about when one of us is alone?” The Prophet said, “Allah is more deserving of your modesty than people.”

Sunan At-Tirmidhi 2794 – Hasan

Commentary:

The ‘awrah must be covered in all circumstances except when necessary, such as when bathing, having intercourse, relieving oneself, etc. But when there is no reason, the ‘awrah must be covered, because of the report narrated by Bahz ibn Hakeem from his father, from his grandfather, who said: “O Messenger of Allah, what should we do about our ‘awrahs?” He said, “Guard you ‘awrah except from your wives and those whom your right hand possesses (concubines).”

Our pious predecessors used to take great care in that regard. It is mentioned that when Abu Musa would sleep, he would wear a small overgarment, fearing that his ‘awrah would be exposed. [Siyar A'lam an-Nubala', 2/399]

Imaam Ibn Hazm (may Allah have mercy on him) said: Allah commands us to guard our chastity except from our wives or (the slaves) that our right hands possess; there is no blame in that case. This is general and includes seeing, touching and interacting.” (al-Muhalla, 9/165)

With regard to the ruling on tahaarah (purity) in this case, embracing one another whilst sleeping, so long as it does not lead to emission of mani (semen) or intercourse, does not necessitate ghusl.



KEEPING THE ROOM DARK WHEN SLEEPING

In addition, the scholars of Tafseer explain that the opening of the cave was in such a manner that direct light from the sun could not enter it at any time. Also, it is explained that turning of sides was also to avoid exposure to light. This is also something which is very well-known in today's time. If we wish to have quality sleep, the room has to be as dark as possible.



AVOIDING NOISE

To create a suitable environment for sleep, the Quran mentions that the hearing of the young boys in the cave was sealed up during their entire sleep period:

فَصَرَّيْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

"Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years" [Quran 18.11].

Although sensitivity to noise decreases during sleep, modern scientists believe that the sleeping body still responds to noise stimulation. Scientists explain that "Noise during sleep has a negative impact on the quality of sleep because it increases arousal, increases changes in sleep

stages, decreases slow wave sleep, and disturbs the rhythmicity of rapid eye movement (REM) sleep. In addition, noise during sleep may disturb the autonomic and endocrine responses of the body. Although autonomic reactions that occur during sleep may be small, their accumulation over time may result in harmful effects, such as increased risk for cardiovascular disease. Subjects do not become adapted to these changes following long exposure times.”²⁰



LET THE FAMILY MEMBERS AND CHILDREN HAVE FUN WHILE YOU ARE ON THE BED, WHERE POSSIBLE (I.E. WHEN YOU DON'T INTEND TO SLEEP DEEPLY)

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى، - وَاللَّفْظُ لِهَارُونَ - قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو، أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي جَارِيَتَانِ تُغْتَابَانِ بَغْنَاءٍ بُعَاثٍ فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ فَدَخَلَ أَبُو بَكْرٍ فَاتَّبَعَنِي وَقَالَ مِرْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " دَعَهُمَا " فَلَمَّا عَقَلَ غَمَزَتْهُمَا فَخَرَجَتَا وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالْدَّرَقِ وَالْحِرَابِ فَإِنَّمَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا قَالَ " تَشْتَبِينَ تَنْظُرِينَ " . فَقُلْتُ نَعَمْ فَأَقَامَنِي وَرَاءَهُ خَدِّي عَلَى خَدِّهِ وَهُوَ يَقُولُ " دُونَكُمْ يَا بَنِي أَرْفَدَةَ " . حَتَّى إِذَا مِلْتُ قَالَ " حَسْبُكَ " . قُلْتُ نَعَمْ . قَالَ " فَأَذْهَبِي " .

Ayesha (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) came (to my apartment) while there were two

²⁰ Bahammam AS. Sleep from an Islamic perspective. Ann Thorac Med. 2011;6(4):187-92.

girls with me singing the song of the Battle of Bu`ath²¹. He lay down on the bed and turned away his face. Then came Abu Bakr and he scolded me and said: Oh! this musical instrument of the devil in the house of the Messenger of Allah (ﷺ)! The Messenger of Allah (ﷺ) turned towards him and said: Leave them alone. And when he (the Holy Prophet ﷺ or Abu Bakr R.A.) became unattentive, I hinted them and they went out, and it was the day of Eid and some negroes were playing with shields and spears. (I do not remember) whether I asked the Messenger of Allah (ﷺ) or whether he said to me if I desired to see (that sport). I said: Yes. I stood behind him with his face parallel to my face, and he said: O Banu Arfada, be busy (in your sports) till I was satiated. He said (to me): Is that enough? I said: Yes. Upon this he asked me to go.

Saheeh Muslim 892e - Saheeh

Commentary:

In other ahadith mentioned in this book, it is clear that it is from the Islamic manners not to disturb the sleeping person. If the person is not sleeping deeply and himself allows for kids to play or the voices to be loud, it is acceptable. However, if there is a fear that the sleeping person might get disturbed, then we should take utmost care. For example:

- The hadith of Abdullah Ibn Masood R.A. mention in the section of sleeping after Fajr explains that his companions did not wish to disturb

²¹ It was a battle between the tribes of Aws and Khazraj before the migration of Prophet ﷺ to Madinah. These fighting tribes became one brethren when they received the company of beloved Master ﷺ.

his family from sleep

- Similarly, the hadith of the Prophet ﷺ mentioned in the section on visiting the graveyards at night explains that the Prophet ﷺ was very careful not to make any noise while setting his clothes and wearing his shoes in order to not disturb Ayesha R.A. from her sleep.

We should accordingly be careful too and not disturb others from sleep.



INTIMACY WITH SPOUSE



BEING INTIMATE AT NIGHT

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا مُحَمَّدٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ فَإِذَا كَانَ مِنَ السَّحَرِ أَوْتَرَ ثُمَّ أَتَى فِرَاشَهُ فَإِذَا كَانَ لَهُ حَاجَةٌ أَلَمَ بِأَهْلِهِ فَإِذَا سَمِعَ الْأَذَانَ وَثَبَ فَإِنْ كَانَ جُنُبًا أَفَاضَ عَلَيْهِ مِنَ الْمَاءِ وَالْأَوْضَاءِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ .

It was narrated that Al-Aswad bin Yazid (May Allah be pleased with him) said:

"I asked 'Ayesha about the prayer of the Messenger of Allah (ﷺ). She said: 'He used to sleep during the first part of the night, then get up during the time before dawn and pray witr. Then he would go to his bed and if he needed to be intimate he would go to his wife. Then when he heard the Adhan he would get up, and if he was junub he would pour water over himself, otherwise, he would perform wudu, then he would go out to the prayer.'"

Sunan an-Nasa'i 1680 – Saheeh



وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَغْتَسِلُ مِنْ أَرْبَعٍ: مِنْ الْجَنَابَةِ، وَيَوْمَ الْجُمُعَةِ، وَمِنْ الْحِجَامَةِ، وَمِنْ غُسْلِ الْمَيِّتِ { رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

Narrated 'Ayesha (May Allah be pleased with her):

Allah's Messenger (ﷺ) used to take a bath from four things; after sexual intercourse, on Fridays, after extracting blood from his body and after washing a dead body. [Reported by Abu Da'ud and Ibn Khuzaima graded it Saheeh (sound)]

Bulugh al-Maram 112 - Saheeh



SPOUSES TO SUPPORT EACH OTHER IN GETTING SATISFIED

WIFE SUPPORTING THE HUSBAND IN GETTING SATISFIED

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ، - يَعْنِي ابْنَ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا فَتَأْبَى عَلَيْهِ إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّى يَرْضَى عَنْهَا " .

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her.

Saheeh Muslim 1436c - Saheeh



HUSBAND SUPPORTING THE WIFE IN GETTING SATISFIED

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ، حَدَّثَنَا عَمِّي، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ إِلَى عُثْمَانَ بْنِ مَظْعُونٍ فَبَجَّاهُ فَقَالَ : " يَا عُثْمَانُ أَرَعَيْتَ عَنْ سُنَّتِي " . قَالَ : لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، وَلَكِنْ سُنَّتَكَ أَطْلُبُ . قَالَ : " فَإِنِّي أَنَامُ وَأُصَلِّي، وَأُصُومُ وَأُفْطِرُ، وَأُنْكِحُ النِّسَاءَ، فَاتَّقِ اللَّهَ يَا عُثْمَانُ، فَإِنَّ لَأَهْلِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِيَصِيفِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، فَصُمْ وَأَفْطِرْ، وَصَلِّ وَنَمْ "

Narrated 'Ayesha (May Allah be pleased with her):

The Prophet (ﷺ) called 'Uthman b. Maz'un. When he came to him, he said: 'Uthman, did you dislike my practice? He said: No, by Allah, but I seek your practice. He said: I sleep, I pray, I keep fast, I (sometimes) leave fast, and I marry women. Fear Allah, 'Uthman, your wife has a right on you, your guest has a right on you, your self has a right on you; you should keep fast and (sometimes) leave fast, and pray and sleep.

Sunan Abi Dawud Book 5, Hadith 120 - Saheeh



Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) was asked about a man who stayed away from his wife for a month or two months and did not have intercourse with her; was there any sin on him or not? Could the husband be asked to do that?

He replied:

The husband is obliged to have intercourse with his wife on a reasonable basis, which is one of the most important rights that she has over him; it is more important than feeding her. It was said that what is obligatory with regard to intercourse is once every four months, or according to her need and his ability, just as he should feed her according to her need and his ability. And the latter is the more correct opinion.

Majmoo' al-Fatawa, 32/271

Abu Dharr reported: Some people among the companions came to the Messenger of Allah and they said, "O Messenger of Allah, the rich have taken all the rewards. They pray as we pray, they fast as we fast, and they give charity from their extra wealth." The Messenger of Allah, peace and blessings be upon him, said:

أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ وَأَمَرَ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهَى عَنِ الْمُنْكَرِ صَدَقَةٌ وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ

Has not Allah made for you ways to give charity? In every glorification of Allah is charity, in every declaration of His greatness is charity, in every praise of Him is charity, in every declaration of His oneness is charity, enjoining good is charity and forbidding evil is charity, and in a man's intimate relations with his wife is charity.

They said, "O Messenger of Allah, is there a reward for one who satisfies his passions?" The Prophet said:

أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ

You see that if he were to devote himself to the forbidden it would be sin. Likewise, if he were to devote himself to the lawful he will have a reward.

Saheeh Muslim 1006 – Saheeh

In that case, what the wise husband must do is take care of his wife in that regard and give it priority over everything else, so that he may keep her chaste, conceal her and meet her needs as much as he can, even if he does not have an urgent need for that and even if he had to do it only for her, for the sake of meeting his wife's needs. In that, there will be a reward for both of them, in sha Allah, and a means of help so that they attain spiritual and worldly wellbeing.

It is also to be noted that if a husband ignores the right of the wife for a long time, it can lead to the annulment of marriage.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

Causing harm to the wife by not having intercourse is grounds for annulment in all cases [by the legal Islamic judges], whether the husband did that intentionally or otherwise, and whether he was able to do it or not; it is like maintenance, and even more important.

[Al-Fatawa al-Kubra, 5/481-482]



PUTTING SPECIAL FRAGRANCE IN THE ROOM

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُفَضَّلُ بْنُ عَبْدِ اللَّهِ، عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، وَأُمِّ سَلَمَةَ قَالَتَا أَمَرَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ نُجَهِّزَ فَاطِمَةَ حَتَّى نُدْخِلَهَا عَلَى عَلِيٍّ فَعَمَدْنَا إِلَى الْبَيْتِ فَفَرَشْنَاهُ ثَرَابًا لَيْتًا مِنْ أَغْرَاضِ الْبَطْحَاءِ ثُمَّ حَشَوْنَا مِرْفَقَتَيْنِ لَيْقًا فَنَفَسْنَاهُ بِأَيْدِينَا ثُمَّ أَطْعَمْنَا تَمْرًا وَزَبِيبًا وَسَقَيْنَا مَاءً عَذْبًا وَعَمَدْنَا إِلَى عُودٍ فَعَرَضْنَاهُ فِي جَانِبِ الْبَيْتِ لِيُلْقَى عَلَيْهِ الثُّوبُ وَيُعَلَّقَ عَلَيْهِ الْبَقَاءُ فَمَا رَأَيْنَا غُرْسًا أَحْسَنَ مِنْ غُرْسِ فَاطِمَةَ .

It was narrated that Ayesha and Umm Salaamah (May Allah be pleased with them) said:

“The Messenger of Allah commanded us to prepare Fatimah (for her wedding) and take her in to 'Ali. We went to the house and sprinkled it with soft earth from the land of Batha'. Then we stuffed two pillows with (date - palm) fiber which we picked with our own hands. Then we offered dates and raisins to eat, and sweet water to drink. We went and got some wood and set it up at the side of the room, to hang the clothes and water skins on. And we never saw any wedding better than the wedding of Fatimah.”

Sunan Ibn Majah, Book 9, Hadith 1986 - Daif

BEING INTIMATE BUT WITHOUT INTERCOURSE

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ قُلْتُ لِلْمِقْدَادِ إِذَا بَنَى الرَّجُلُ بِأَهْلِهِ فَأَمْدَى وَلَمْ يُجَامِعْ فَسَلِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَإِنِّي أَسْتَحْيِ أَنْ أَسْأَلَهُ عَنْ ذَلِكَ وَابْنَتُهُ تَحْتِي . فَسَأَلَهُ فَقَالَ " يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ " .

It was narrated that 'Ali (May Allah be pleased with him) said:

"I said to Al-Miqdad: 'If a man is intimate with his wife and excretes prostatic fluid but does not have intercourse - ask the Prophet (ﷺ) about that, for I am too shy to ask him about it since his daughter is married to me.' So he asked him, and he said: 'Let him wash his male member and perform Wudu' as for Salah.'"

Sunan Nasai, Book 1, Hadith 154 – Daif



أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ، قَالَ أُنْبَأَنَا أُمِّيَّةُ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، أَنَّ رُوْحَ بْنَ الْقَاسِمِ، حَدَّثَهُ عَنْ ابْنِ أَبِي نُجَيْجٍ، عَنْ عَطَاءٍ، عَنْ إِبْرَاهِيمَ بْنِ خَلِيفَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ، أَنَّ عَلِيًّا، أَمَرَ عَمَّارًا أَنْ يَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَذْيِ فَقَالَ " يَغْسِلُ مَذَاكِرَهُ وَيَتَوَضَّأُ " .

It was narrated from Rafi' bin Khadij (May Allah be pleased with him) that 'Ali (May Allah be pleased with him) told 'Ammar (May Allah be pleased with him) to ask the Messenger of Allah (ﷺ) about prostatic fluid, and he said: 'Let him wash his male member and perform Wudu'.

Sunan Nasai - Book 1, Hadith 156 - Saheeh

IF ONE WANTS TO DO THE INTERCOURSE AGAIN

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ بَدَأَ لَهُ أَنْ يُعَاوَدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَضُوءًا " .

Abu Sa'id al-Khudri (May Allah be pleased with him) reported :

The Prophet (May peace be upon him) said: When any of you has intercourse with his wife and desire to repeat it, he should perform ablution between them.

Sunan Abi Dawud 220 - Saheeh

SLEEPING IN THE STATE OF JUNUB

أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، قَالَ سَأَلْتُ عَائِشَةَ كَيْفَ كَانَ نَوْمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَابَةِ أَيْغْتَسِلُ قَبْلَ

أَنْ يَتَامَ أَوْ يَتَامَ قَبْلَ أَنْ يَغْتَسِلَ قَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ رَبِّمَا اغْتَسَلَ فَنَامَ وَرُبَّمَا تَوَضَّأَ فَنَامَ .

It was narrated that 'Abdullah bin Abi Qais (May Allah be pleased with him) (May Allah be pleased with him) said:

"I asked 'Ayesha: 'How did the Messenger of Allah (ﷺ) sleep while he was Junub? Did he perform Ghusl before sleeping or sleep before performing Ghusl?' She said: 'He did both. Sometimes he would perform Ghusl then sleep, and sometimes he would perform Wudu' then sleep.'"

Sunan Nasai - Book 4, Hadith 9 (Saheeh)



وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، اسْتَفْتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَلْ يَتَامَ أَحَدُنَا وَهُوَ جُنُبٌ قَالَ " نَعَمْ لِيَتَوَضَّأَ ثُمَّ لِيَنَامَ حَتَّى يَغْتَسِلَ إِذَا شَاءَ "

Ibn 'Umar (May Allah be pleased with him) said:

'Umar asked the verdict of the Shari'ah from the Apostle (ﷺ) thus: Is it permissible for any one of us to sleep in a state of impurity? He (the Prophet said: Yes, he must perform ablution and then sleep and take a bath when he desires.

Saheeh Muslim - Book 3, Hadith 25



حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالَا أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا

أَيْشَةُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ قَبْلَ أَنْ يَنَامَ .

'Ayesha (May Allah be pleased with her) reported:

Whenever the Messenger of Allah (ﷺ) intended to sleep after having sexual intercourse, he performed ablution as for the prayer before going to sleep [i.e. in the same manner as he would perform wudhu before prayer].

Saheeh Muslim - Book 3, Hadith 21 (Saheeh)



حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ بْنُ عُثْمَانَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ كَانَ نُصِيبُهُ الْجَنَابَةَ بِاللَّيْلِ فَيُرِيدُ أَنْ يَنَامَ فَأَمَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَتَوَضَّأَ ثُمَّ يَنَامَ .

It was narrated from Abu Sa'eed Khudri (May Allah be pleased with him) that:

He used to become sexually impure at night, then he would want to sleep. The Messenger of Allah (ﷺ) told him to perform ablution and then go to sleep.

Sunan Ibn Majah - Book 1, Hadith 629 – (Saheeh)



حَدَّثَنَا هَنَادٌ، حَدَّثَنَا قَبِيصَةُ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ الْخُرَّاسَانِيِّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ لِلْجُنُبِ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ أَنْ يَتَوَضَّأَ وَضُوءَهُ

لِلصَّلَاةِ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Ammar (May Allah be pleased with him) narrated:

"The Prophet permitted the Junub [those in the state of impurity] when who wanted to eat, drink, or sleep, to perform Wudu like the Wudu for Salat."

Jami at-Tirmidhi - Book 6, Hadith 70 - Da'if



حَدَّثَنَا هَنَادٌ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنَامُ وَهُوَ جُنُبٌ وَلَا يَمْسُ مَاءً .

Ayesha (May Allah be pleased with her) narrated:

"Allah's Messenger would sleep while he was Junub, and without touching water (performing Ghusl)."

Jami at-Tirmidhi - Book 1, Hadith 118 Da'if



BEING INTIMATE DURING THE DAY

وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، قَالَ قَالَ جَابِرٌ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِذَا أَحَدُكُمْ أَحْبَبَهُ الْمَرْأَةُ فَوَقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُؤَاقِعْهَا فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ " .

Jabir (May Allah be pleased with him) heard Allah's Apostle (ﷺ) say:

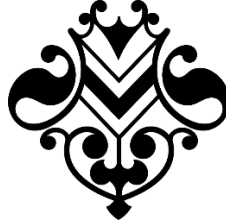
When a woman fascinates any one of you and she captivates his heart, he should go to his wife and have an intercourse with her, for it would repel what he feels.

Saheeh Muslim 1403c – Saheeh



CHAPTER 10

SLEEPING WITH MENSTRUATING WOMEN



IMPERMISSIBLE TO HAVE INTERCOURSE

Allah swt says in the Quran:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses”

[al-Baqarah 2:222]

Commentary:

There are various benefits behind this command.²²

Dr. Muhiy al-Deen al-‘Alabi said: “It is essential to refrain from having intercourse with a menstruating women because doing so leads to an increase in the flow of menstrual blood, because the

²² This commentary is based on Fatwa no. 43028 which was published on 16-August-2008 under the supervision of Sheikh Saleh Al-Munajjid

veins of the uterus are congested and prone to rupture, and get damaged easily; and the wall of the vagina is also susceptible to injury, so the likelihood of inflammation is increased, which leads to inflammation in the uterus and in the man's penis, because of the irritation that occurs during intercourse. Having intercourse with a menstruating woman may also be off-putting to both the man and his wife, because of the presence and smell of blood, which may make the man impotent (i.e., uninterested in sex).

Dr. Muhammad al-Baar said, speaking of the harm that may be caused to the menstruating woman: The lining of the uterus is shed during menstruation, and the uterus is scarred as a result, just like when the skin is flayed. So it is vulnerable to bacteria and the introduction of the bacteria that are to be found at the tip of the penis poses a great danger to the uterus.

Hence the penetration of the penis into the vagina at the time of menstruation is no more than the introduction of germs at a time when the body is unable to fight them.

Dr. al-Baar thinks that the harm is not limited to what he describes of the introduction of germs into the uterus and vagina which is difficult to treat, rather it also extends to other things, namely:

1. The spread of infection to the fallopian tubes, which may then become blocked, which in turn may lead to infertility or ectopic pregnancy, which is the most dangerous kind of pregnancy.
2. The spread of infection to the urethra, bladder, and kidneys; diseases of the urinary tract are usually serious and chronic.
3. An increase of germs in the menstrual blood, especially gonorrhea germs.

The menstruating woman is also in a physical and psychological state that is not conducive to intercourse, so if it takes place it will harm her a great deal and cause her pains during her period, as Dr. al-Baar said:

1. Menstruation is accompanied by pains, the severity of which varies from one woman to another. Most women experience pains in the back and lower abdomen. For some women, the pain is unbearable and has to be treated with medication and painkillers.
2. Many women suffer depression and stress during their period, especially at the beginning, and their mental and intellectual state is at the lowest level during menstruation.
3. Some women suffer migraines just before their period starts, and the pain is severe and causes visual disturbances and vomiting.
4. Women's sexual desire decreases and many women have no interest at all in sex during their periods. The entire reproductive system is in a state that is akin to sickness, so intercourse at this time is not natural and serves no purpose, rather it can cause a great deal of harm.
5. A woman's temperature drops during menstruation, as does her pulse and blood pressure, which makes her feel dizzy, exhausted and lethargic.

Dr. al-Baar also mentions that the harm is not only caused to the woman by having intercourse with her, rather the man is also affected by this action, which may cause infection in his reproductive system which may lead to sterility as a result. The severe pains suffered as a result of this infection may be even worse than the sterility it causes.

And there are many other harmful effects, some of which have not yet been discovered. Allah has described it as Adha in the verse quoted above, a harmful thing both for the wife and for the husband, and other harmful effects about which Allah knows best.

Thus it becomes clear that the prohibition on intercourse at the time of menstruation is not just because of the blood, rather it is for many reasons as stated above.

The Muslim must also obey the command of Allah, for He is the Creator and He knows best what is good for His slaves and what is harmful to them. He is the One Who says “keep away from women during menses”, so even if the reason behind this is not clear, we must still submit to the command of Allah Who has commanded that a man should not have intercourse with his wife during this time.



حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَكِيمِ الْأَثَرَمِ، عَنْ أَبِي تَعَمِيمَةَ الْهَجِيمِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ " .

It was narrated that Abu Hurairah (May Allah be pleased with him) said:

"The Messenger of Allah said: 'Whoever has intercourse with a menstruating woman, or with a woman in her rear, or who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad.'"

Sunan Ibn Majah Book 1, Hadith 682 - Hasan



حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ الْيَهُودَ، كَانُوا لَا يَجْلِسُونَ مَعَ الْحَائِضِ فِي بَيْتٍ وَلَا يَأْكُلُونَ وَلَا يَشْرَبُونَ. قَالَ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَنْزَلَ اللَّهُ {وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْرِضُوا لِلنِّسَاءِ فِي الْمَحِيضِ} فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " اصْنَعُوا كُلَّ شَيْءٍ إِلَّا الْجِمَاعَ " .

It was narrated from Anas (May Allah be pleased with him) that:

The Jews would not sit with a menstruating woman in a house, nor eat with her, nor drink with her. That was mentioned to the Messenger of Allah, then Allah revealed the words: "They ask you concerning menstruation. Say: that is a harmful thing, therefore keep away from women during menses." The Messenger of Allah said: "Do everything except sexual intercourse."

Sunan Ibn Majah, Book 1, Hadith 687 - Saheeh



PERMISSIBLE TO BE INTIMATE APART FROM INTERCOURSE

Being intimate by kissing, embracing, touching etc. parts that are above the navel and below the knee. This is permissible according to scholarly consensus.

(Sharh Muslim by al-Nawawi, and al-Mughni, 1/414)



حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ، بَيْنَمَا أَنَا مُضْطَجِعَةٌ، مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخِمِيلَةِ إِذْ حِضْتُ فَأَنْسَلْتُ فَأَخَذْتُ ثِيَابَ حِيصَتِي فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْفَسْتِ " . قُلْتُ نَعَمْ . فَدَعَانِي فَأَضْطَجَعْتُ مَعَهُ فِي الْخِمِيلَةِ . قَالَتْ وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلَانِ فِي الْإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ .

Umm Salaama (May Allah be pleased with her) reported:

While I was lying with the Messenger of Allah (ﷺ) in a bed cover I menstruated, so I slipped away and I took up the clothes (which I wore) in menses. Upon this, the Messenger of Allah (ﷺ) said: Have you menstruated? I said: Yes. He called me and I lay down

Saheeh Muslim 296 – Saheeh



عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَنَا وَرَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيْتُ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا طَامِثٌ أَوْ حَائِضٌ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَغْدُ وَصَلَّى فِيهِ ثُمَّ يَعُودُ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذَلِكَ وَلَمْ يَغْدُ وَصَلَّى فِيهِ

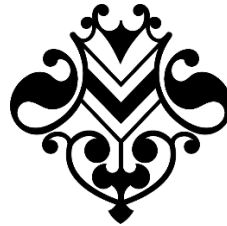
It was narrated that 'Ayesha (May Allah be pleased with her) said:

"The Messenger of Allah (ﷺ) and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more, and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it."

Sunan an-Nasa'i Book 1, Hadith 286 - Saheeh

CHAPTER 11

DREAMS



THREE TYPES OF DREAMS

Sheikh Saleh Al-Munajjid explains:

With regard to what the sleeper sees in his sleep, it falls into three categories: good dreams which come from Allah; bad dreams which come from the shaytan; and what a person is thinking about.

Good dreams are those in which the sleeper sees good things; they come from Allah. They may be meant as good news, or warning against evil, or helping and guiding. It is Sunnah to praise Allah for them and to tell one's loved ones, but not others, about them.

Bad dreams are those in which the sleeper sees bad things; they come from the shaytan. It is Sunnah to seek refuge with Allah from them and to spit to the left three times, and not to talk about them, but if a person does that it will not harm him. It is also Mustahab to turn onto one's other side, and to pray two rak'ahs.

It may be that what one sees is not a dream of either of these two types, rather it stems from what one is thinking about. This is called confused dreams and it stems from events and fears stored in the memory and subconscious, which are replayed during sleep. For example, a man who works in a certain profession and spends all day working in that field, and before he goes to sleep he thinks about it, so he may see things having to do with it in his dream; or one who thinks about someone whom he loves and sees things that have to do with that person. There is no interpretation for these things.

GOOD AND BAD DREAMS

وعن أبي سعيد الخدري رضي الله عنه انه سمع النبي صلى الله عليه وسلم، يقول: "إذا رأى أحدكم رؤيا يحبها، فإنما هي من الله تعالى، فليحمد الله عليها، وليحدث بها -وفي رواية، فلا يحدث بها إلا من يحب- وإذا رأى غير ذلك مما يكره، فإنما هي من الشيطان، فليستعذ من شرها، ولا يذكرها لأحد، فإنها لا تضره"

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

I heard the Prophet (ﷺ) saying, "When one of you sees a dream that he likes, then it is from Allah. He should praise Allah for it and relate it to (others)."

Another narration adds: Messenger of Allah (ﷺ) said, "He should not report it except to those whom he loves. And if he sees one which he dislikes, then it is from the Satan. He should seek refuge in Allah against its evil and should not mention it to anyone. Then it will not harm him."

Riyad us Saliheen Book 5, Hadith 841 Saheeh



عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِذَا قَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِيبٌ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ " .

It was narrated from Abu Hurairah (May Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "When the end of time draws near, hardly any believer will see a false dream, and the ones who see the truest dreams will be the ones who are truest in speech. And the dream of the believer is one of the forty-six parts of prophecy."

Sunan Ibn Majah Book 35, Hadith 25 Daif

Commentary:

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

The meaning of the words of the Prophet (peace and blessings of Allah be upon him), "The dreams of the believer are one of the forty-six parts of Prophethood" is that the dreams of the believer come true, because they are like parables that the angel gives to the one who sees them. They may tell of something that is happening or that is going to happen, so it happens in accordance with the dream, so these dreams are like the wahy of Prophethood in that they come true, yet they are different from it. Hence they are one of the forty-six parts of Prophethood.

Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen (1/327).



SEEING PROPHET ﷺ IN THE DREAM

وعنه قال: قال رسول الله صلى الله عليه وسلم: "من رآني في المنام فسيراني في اليقظة -أو كأنما رآني في اليقظة- لا يتمثل الشيطان بي"

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "He who sees me in his dream will see me in his wakefulness (or he (ﷺ) may have said it is as though he has seen me in a state of wakefulness), for Satan does not appear in my form."

Riyad us saliheen Book 5, Hadith 840 (Saheeh)



BAD DREAMS OR FEAR DURING SLEEP:

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ "

Jabir (May Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

If anyone sees a dream which he does not like, he should spit (or blow) on his left side three times, and seek refuge with Allah from the Satan three times, and let him turn over from the side on which he was sleeping.

Saheeh Muslim Book 42, Hadith 8

Commentary: Scholars explain that spitting here refers a form of spitting comprising mainly of air with little spittle.



عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا فَرَعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ عَذَابِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ . فَإِنَّهَا لَنْ تَضُرَّهُ " . قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرِوٍ يُلْقِيهَا مَنْ بَلَغَ مِنْ وَلَدِهِ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَلَاتِهِ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ

`Amr bin Shu`aib (May Allah be pleased with him) narrated from his father, from his grandfather, that the Messenger of Allah (ﷺ) said:

"When one of you becomes frightened during sleep, then let him say: 'I seek refuge in Allah's Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the Shayatin, and that they should come (A`ūdhu bikalimātillāhit-tāmmati min ghaḍābihī wa `iqābihī wa sharri `ibādihi, wa min hamazātish-shayāṭīni wa an yaḥḍurūn).' For verily, they shall not harm him." He said: "So `Abdullah bin `Amr used to teach it to those of his children who attained maturity, and those of them who did not, he would write it on a sheet and then hang it around his neck."

Jami at-Tirmidhi Book 48, Hadith 159 - Daif



عَنْ أَزْهَرَ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: إِنَّ الشَّيْطَانَ يَأْتِي إِلَى فِرَاشِ أَحَدِكُمْ بَعْدَ مَا يَغْرِشُهُ أَهْلُهُ وَمُسَيُّونُهُ، فَيُلْقِي عَلَيْهِ الْعُودَ أَوْ الْحَجَرَ أَوْ الشَّيْءَ، لِيُغْضِبَهُ عَلَى أَهْلِهِ، فَإِذَا وَجَدَ ذَلِكَ فَلَا يَغْضَبْ عَلَى أَهْلِهِ، قَالَ: لِأَنَّهُ مِنْ عَمَلِ الشَّيْطَانِ.

Abu Umama (May Allah be pleased with him) said, "Shaytan comes to one of you in bed after his family has covered him and wished him good night. He throws sticks, stones or other things on him to make him angry with his family. When he feels that, he should not get angry with his family.' He said, 'It is part of the work of Shaytan.'"

Al-Adab Al-Mufrad Book 1, Hadith 1191 Hasan



CHAPTER 12

DURATION OF SLEEP



**BODY REQUIRES A MEASURED AMOUNT OF SLEEP – NEITHER LESS
NOR MORE THAN THAT**

Allah SWT says in the Quran:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

BEHOLD, everything have We created in due measure and proportion. (Quran 54:49)

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

Allah knows what every female bears and what increases and decreases in the wombs. And with Him everything is determined with precision. (Quran 13:8)

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

He is the One to Whom belongs the kingdom of the heavens and the earth, has begotten no son and has no partner in His kingdom; He has created everything and ordained them in due proportions.

(Quran 25:2)

Sleep accordingly has been created in a measured and proportional manner too. This and other similar verses encourage the believers to identify and follow the amount of sleep that is best for them.

IDENTIFY YOUR OPTIMUM NEED FOR SLEEP

Islam does not dictate hours of sleep as people of different age and work type need different type of sleep and different sleep times. However, some Mustahab (or preferred) timings have been mentioned. However, failing to do a mustahab act does not result in a person being sinful.

Following are some recommendations, as highlighted by Sheikh Saleh Al-Munjidd, that need to be kept in consideration:

- If someone sleeps less than the amount of sleep generally recommended by the specialists in the field, because he is able to put up with that, or someone sleeps more than that because his body needs that, there is nothing wrong with that. What matters is that Islam obliges the Muslim to observe the times of prayer, at which time he should be awake so that he can perform the act of worship in the proper manner and with energy. If his body needs rest and sleep, he should not resist that.
- It is not right to resist sleep a great deal and stay up late often. Resisting and avoiding sleep will lead to other problems such as bad moods, muddled thinking, and exhaustion that prevents one from understanding and working properly, and it can lead to many fatal illnesses.
- Creation is based on balance and whoever adheres to moderation has achieved all goodness. In al-Adaab al-Kubra, one of the wise men said: Drowsiness takes away reason, but sleep

increases it.

- It should be noted that sleeping more than the body needs will make one lazy in worship and will make one slow in thinking.

DO NOT OVER SLEEP

There are various sayings of the salaf which criticize sleeping too much.

عن ابن عساكر قال الفضيل رحمه الله خصلتان تقسيان القلب كثرة النوم وكثرة الأكل

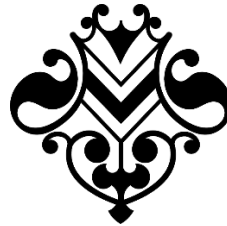
Ibn Asakir reported: Al-Fudayl ibn Iyad, may Allah have mercy on him, said, “Two characteristics harden the heart: too much sleeping and too much eating.”

Tarikh Dimashq 48/422

Similarly, Imam Ibn al-Qayyim (may Allah have mercy on him) said: As for the five things that corrupt the heart, they are those that are referred to: mixing too much with people, wishful thinking, being attached to anything other than Allah, eating one's fill, and sleeping [too much]. These five are the greatest corrupters of the heart.



INABILITY TO SLEEP BECAUSE OF INSOMIA



Insomnia is said to be present when you regularly find it hard to fall asleep or stay asleep. It has several patterns. You may have trouble getting to sleep initially. Or even if you can fall asleep, you might not be able to stay asleep for as long as you would like. Also you may wake up during the night and not be able to go back to sleep for a long time. Many people have two of the above problems, or even all three. Because of these, you might feel tired during the day. Insomnia is a symptom, not a disease.

CAUSES OF INSOMIA

The cause (or causes) of insomnia needs to be identified and corrected. Sleep Health Foundation, Australia in their guidelines on Insomnia mentions the following potential causes for it:

- Some medicines and drugs, e.g. asthma or blood pressure medication, caffeine, alcohol or smoking Chronic pain and other uncomfortable illnesses

- Stress at work or in your personal life
- Depression
- A friend or loved one passing away
- Anxiety and worrying, including worrying about not getting enough sleep
- Another sleep problem

SOLUTIONS FOR INSOMIA

The Sunnahs mentioned in this book can greatly help in improving our sleep habits and overcoming stress, depression and anxiety. One can achieve this by understanding and deeply connecting with the book of Allah and the sunnah of his beloved messenger ﷺ. One should identify the things that stresses a person and then make a plan. The life of this world is short and worrying about the minor matters relating to this short-world should not over-stress a person. The real wealth is the wealth of hearts and the real success is the success of the hereafter. That should be our concern. If we deeply and truly understand this point, the worries from our life would just be wiped off and we would be able to sleep in peace.

However, the sleeplessness or insomnia may also occur due to certain medical conditions. In such a case, you need to seek advice from the doctors and get medically treated in addition to following the Sunnahs of sleeping.

National Sleep Foundation, USA²³ points out the following potential cures for insomnia.

1. Behavioral therapy is offered typically by a psychologist, psychiatrist or other health practitioner or counselor with specialized training.
2. Stimulus control i.e. not using the bed room for activities that provide such a stimulus that can disrupt sleep or not have such conditions in room that provide too much stimulus to remain awake when one wishes to sleep
3. Cognitive therapy, which is conducted with a therapist who helps the patient with attitudes and beliefs that may contribute to poor sleep.
4. Relaxation training, which often involves reducing tension and muscular relaxation techniques.
5. Over-the-counter (OTC) or prescription sleep aids may also help with insomnia. Medications differ by dose and duration of action. Most individuals take sleep aids a few nights or a few weeks at a time. OTC sleep aids are available at your local pharmacy. See your healthcare professional for a sleep aid prescription. Prescription sleep aids are safe and effective when taken as directed. Talk to your healthcare professional about what treatment is best for you.

The above solutions for insomnia can be summarized under four

²³ "Insomnia is Treatable" (2018). National Sleep Foundation
(<https://www.sleepfoundation.org>)

categories:

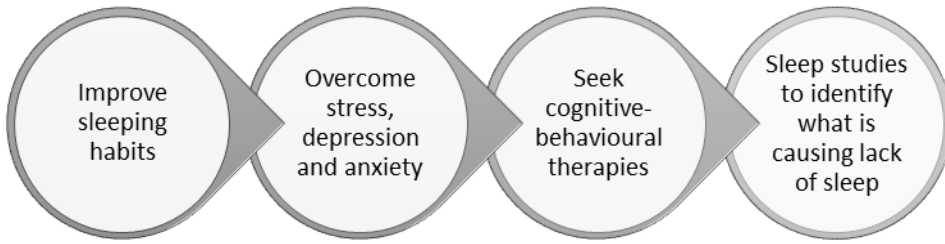


Figure: Four potential treatments for Insomnia



DUA FOR OVERCOMING INSOMNIA

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ شَكََا خَالِدُ بْنُ الْوَلِيدِ الْمَخْزُومِيُّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَنَا مِنَ اللَّيْلِ مِنَ الْأَرَقِّ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلِ اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَتْ وَرَبَّ الْأَرْضِينَ وَمَا أَقْلَتْ وَرَبَّ الشَّيَاطِينِ وَمَا أَصَلَّتْ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَنْبَغِي عَلَيَّ عَزَّ جَارُكَ وَجَلَّ تَنَاقُوكَ وَلَا إِلَهَ غَيْرُكَ وَلَا إِلَهَ إِلَّا أَنْتَ " . قَالَ هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِي . وَالْحَكَمُ بْنُ طُهَيْرٍ قَدْ تَرَكَ حَدِيثَهُ بَعْضُ أَهْلِ الْحَدِيثِ وَيَرْْوِي هَذَا الْحَدِيثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا مِنْ غَيْرِ هَذَا الْوَجْهِ

Sulaiman bin Buraidah (May Allah be pleased with him) narrated that his father said:

"Khalid bin Al-Walid al Makhzumi complained to the Prophet (ﷺ) saying: 'O Messenger of Allah, I do not sleep at night due to insomnia.' So Allah's Prophet (ﷺ) said: 'When you go to your bed, say: O Allah, Lord of the Seven Heavens and what they have shaded, Lord of the earths and what they carry, Lord of the Shayatin and those they have misguided, be for

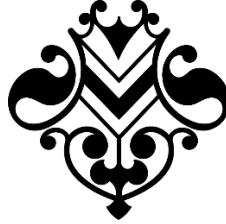
me a Protector against the evil of Your creation, all of them together, so that none of them should transgress against me, or oppress me, mighty is the one who seeks protection in You, and glorified is Your praise, and there is none worthy of worship other than You, and there is none worthy of worship except You. (Allāhumma rabbas-samāwātis-sab`i wa mā aẓallat, wa rabbal-arḍina wa mā aqallat, wa rabbash-shayāṭīni wa mā aḍallat, kun lī jāran min sharri khalqika kullihim jamī`an an yafruṭa `alayya aḥadun minhum, aw an yabghiya `alayya, `azza jāruka wa jalla thanā`uka, wa lā ilāha ghairuka wa lā ilāha illā anta)."

Jami at-Tirmidhi Book 48, Hadith 154 Daif



CHAPTER 14

DOES SLEEPING INVALIDATE WUDHU



حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يُحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنَامُونَ ثُمَّ يَقُومُونَ فَيُصَلُّونَ وَلَا يَتَوَضَّئُونَ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Anas bin Malik (May Allah be pleased with him) narrated:

"The companions of Allah's Messenger would sleep, then stand to pray, They would not perform Wudu."

Jami Tirmidhi – Hadith 78 - Hasan

Commentary:

Majority of the scholars are of the opinion that sleep invalidates wudoo' in certain circumstances and not in others. Some of the common interpretations of this are mentioned below:

1. If a person sleeps sitting with his backside firmly on the ground, it does not invalidate wudoo', and if his backside is not firmly on the ground, it does invalidate wudoo', regardless of what position he

- is in. This is the view of the Hanafis and Shaafa'is.
2. Sleep invalidates wudoo' except light sleep in the case of one who is sitting or standing. This is the view of the Hanbalis.
 3. Some of the scholars say: a great deal of sleep invalidates wudoo', whatever the case, unlike a little sleep. This is the view of Maalik and was narrated in one report from Ahmad. The difference between a great deal of sleep and a little is that a great deal of sleep is deep sleep in which a person does not feel that he has broken his wudoo' if that happens. A little sleep is that in which a person does feel that he has broken his wudoo' if that takes place, such as passing wind.



حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، - كُوفِيٌّ - وَهَنَّادُ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْمُحَارِبِيِّ الْمَعْنَى وَاحِدٌ قَالُوا حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَزْبِ الْمَلَائِكِيِّ، عَنْ أَبِي خَالِدٍ الدَّالَائِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ وَهُوَ سَاجِدٌ حَتَّى غَطَّ أَوْ نَفَخَ ثُمَّ قَامَ يُصَلِّي. فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ قَدْ نِمْتَ قَالَ " إِنْ الْوُضُوءَ لَا يَجِبُ إِلَّا عَلَى مَنْ نَامَ مُصْطَجِعًا فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرَخَتْ مَفَاصِلُهُ " . قَالَ أَبُو عِيسَى وَأَبُو خَالِدٍ اسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ . قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ .

Ibn Abbas (May Allah be pleased with him) narrated that:

he saw the Prophet sleeping, while in the prostration position, until he snored or snorted. Then he stood up to pray. So I said: "O Messenger of Allah! You were sleeping?" He said: "Wudu is not required except for sleeping while reclining. For when one reclines, joints relax."

Jami Tirmidhi - Book 1, Hadith 77 - Daif



إِنَّمَا الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا - وَفِي إِسْنَادِهِ ضَعْفٌ

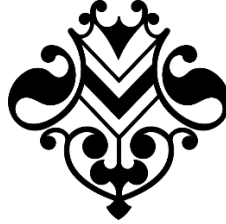
In a Marfu' (that goes up to the Prophet ﷺ) hadith, Ibn Abbas R.A. is narrated to have reported that:

"Ablution is necessary for one who sleeps while he is lying flat. [Reported by Abu Da'ud and there is weakness in its chain of narrators].

Bulugh al-Maram Book 1, Hadith 99 - Daif



WORSHIPING AT NIGHT



VIRTUES OF NIGHT PRAYER

حَدَّثَنَا عَمْرُو النَّافِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ عَمَرُو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا نَامَ بِكُلِّ عُقْدَةٍ يَضْرِبُ عَلَيْكَ لَيْلًا طَوِيلًا فَإِذَا اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ وَإِذَا تَوَضَّأَ انْحَلَّتْ عُقْدَتَانِ فَإِذَا صَلَّى انْحَلَّتِ الْعُقْدُ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَالْأُصْبَحَ حَيْثُ النَّفْسُ كَسَلَانٌ " .

Abu Huraira (May Allah be pleased with him) transmitted it from the Messenger of Allah (ﷺ):

When anyone of you goes to sleep, the devil ties three knots at the back of his neck, sealing every knot with: " You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution two knots are loosened; and if he prays (all) knots will be loosened, and in the morning he will be active and in good spirits; otherwise we will be in bad spirits and sluggish in the morning.

Saheeh Muslim Book 6, Hadith 247 - Saheeh



عَنْ زَيْدِ بْنِ ظَبْيَانَ، رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ عَزَّ وَجَلَّ رَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةِ بَيْنِهِ وَبَيْنَهُمْ فَمَنْعُوهُ فَتَخَلَّفَهُمْ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَغْلُمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ عَزَّ وَجَلَّ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ التَّوَمُّ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ نَزَلُوا فَوَضَعُوا رُءُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقُوا الْعَدُوَّ فَأَنْهَزُمُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ "

It was narrated from Zaid bin Zabyan (May Allah be pleased with him) who attributed it to Abu Dharr (May Allah be pleased with him) that:

The Prophet (ﷺ) said: "There are three whom Allah (SWT) loves:

- A man who comes to some people and asks (to be given something) for the sake of Allah and not for the sake of their relationship, but they do not give him, so a man stayed behind and gave it to him in secret, and no one knew of his giving except Allah (SWT) and the one to whom he gave it.
- People who travel all night until sleep becomes dearer to them than anything equated with it, so they lay down their heads (and slept), then a man among them got up and started praying to Me and beseeching Me, reciting My Verses.
- And a man who was on a campaign and met the enemy and they fled, but he went forward (pursuing them) until he was killed or victory was granted."

Sunan an-Nasa'i Book 20, Hadith 18 - Hasan



عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - " مَا مِنْ عَبْدٍ بَاتَ عَلَى طَهْوَرٍ ثُمَّ تَعَارَّ مِنَ اللَّيْلِ فَسَأَلَ اللَّهَ شَيْئًا مِنْ أَمْرِ الدُّنْيَا أَوْ مِنْ أَمْرِ الْآخِرَةِ إِلَّا أَعْطَاهُ "

It was narrated from Mu'adh bin Jabal (May Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

"There is no person who goes to bed in a state of purity, then wakes up at night, and asks Allah for something in this world or the Hereafter, but it will be given to him."

Sunan Ibn Majah Book 34, Hadith 55 - Hasan



قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ فِي الْجَنَّةِ غُرَفًا تَرَى ظُهُورَهَا مِنْ بُطُونِهَا وَبُطُونِهَا مِنْ ظُهُورِهَا " . فَقَامَ أَغْرَابِيٌّ فَقَالَ لِمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ " لِمَنْ أَطَابَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ "

'Ali (May Allah be pleased with him) narrated that the Messenger of Allah said:

"Indeed in Paradise there are chambers, whose outside can be seen from their inside, and their inside can be seen from their outside." A Bedouin stood and said : 'Who are they for, O Messenger of Allah?' He said: "For those who speak well, feed others, fast regularly, and perform salat [for Allah] during the night while the people sleep."

Jami at-Tirmidhi - Book 27, Hadith 90 - Hasan



عَنْ جَابِرٍ قَالَ: إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ أَوْ أَوَى إِلَى فِرَاشِهِ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، فَقَالَ الْمَلَكُ: اخْتِمِ بِخَيْرٍ، وَقَالَ الشَّيْطَانُ: اخْتِمِ بِشَرٍّ، فَإِنْ حَمَدَ اللَّهَ وَذَكَرَهُ أَطْرَدَهُ، وَبَاتَ يَكْلُمُهُ، فَإِذَا اسْتَيْقَظَ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ فَقَالَ مِثْلَهُ، فَإِنْ ذَكَرَ اللَّهَ وَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي رَدَّ إِلَيَّ نَفْسِي بَعْدَ مَوْتِي وَلَمْ يُمِتَّنِي فِي مَنَامِيهَا، الْحَمْدُ لِلَّهِ الَّذِي يُؤَمِّسُكَ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا، وَلَئِنْ زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا، الْحَمْدُ لِلَّهِ الَّذِي يُؤَمِّسُكَ السَّمَاءُ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِلَى {لَرَّءَوْفٌ رَحِيمٌ}، فَإِنْ مَاتَ مَاتَ شَهِيدًا، وَإِنْ قَامَ فَصَلَّى صَلَّى فِي فَصَائِلٍ.

Jabir (May Allah be pleased with him) said:

"When a man enters his house or goes to bed, an angel and shaytan hasten to him. The angel says, 'Seal it with good!' The Shaytan says, 'Seal it with evil.' If he praises Allah and remembers Him, he chases the shaytan away and spends the night with him guarding him. When he wakes up, the angel and shaytan hasten to him and say the same thing. If he mentions Allah and says, 'Praise be to Allah, who keeps firm hold of the heavens and earth, preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving.' (35:41) Praise be to Allah who holds back the sky preventing it from falling on the earth, except by His permission. Allah is All-Compassionate to mankind, Most Merciful.' (22:63) If he dies, he dies a martyr, If he gets up and prays, he prays in virtue.'

Al-Adab Al-Mufrad Book 1, Hadith 1214 - Daif



عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ .
وَقِيلَ قَدِمَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - . فَجِئْتُ فِي النَّاسِ لَأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَبَيَّنْتُ وَجْهَ رَسُولِ
اللَّهِ - صلى الله عليه وسلم - عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمْتُ بِهِ أَنْ قَالَ " يَا
أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ "

It was narrated that 'Abdullah bin Salaam (May Allah be pleased with him) said:

"When the Messenger of Allah (ﷺ) came to Al-Madinah, the people rushed towards him and it was said: 'The Messenger of Allah (ﷺ) has come!' I came along with the people to see him, and when I looked at the face of the Messenger of Allah (ﷺ), I realized that his face was not the face of one who would lie. The first thing he said was: "O people, spread (the greeting of) Salaam, offer food to people and pray at night when people are sleeping, you will enter Paradise in peace."



عَنْ صَمْرَةَ بْنِ حَبِيبٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ حَدَّثَنِي عَمْرُو بْنُ عَبْسَةَ، أَنَّهُ سَمِعَ النَّبِيَّ
صلى الله عليه وسلم يَقُولُ " أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ
أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ "

Abu Umamah (May Allah be pleased with him) said:

'Amr bin 'Abasah reported to me that he heard the Prophet (ﷺ) say: "The

closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allah in that hour, then do so."

Jami at-Tirmidhi Book 48, Hadith 210 - Saheeh



وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "أفضل الصيام بعد رمضان: شهر الله المحرم، وأفضل الصلاة بعد الفريضة: صلاة الليل"

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "The best month for observing Saum (fasting) next after Ramadan is the month of Allah, the Muharram; and the best Salat (prayer) next after the prescribed Salat is Salat at night (Tahajjud prayers)."

Riyad us Saliheen, Book 9, Hadith 1246 - Saheeh



أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا يَعْلَى، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْمُسَيَّبِ بْنِ زَافِعٍ، عَنْ عَنَبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، قَالَتْ مَنْ صَلَّى فِي اللَّيْلِ وَالنَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ بَيَّ لَهُ يَتُّ فِي الْجَنَّةِ .

It was narrated that Umm Habibah (May Allah be pleased with her) said:

"Whoever prays twelve rak'ahs during the night and day apart from the prescribed prayers, a house will be built for him in Paradise."

Sunan an-Nasa'i 1805 - Saheeh

DIVISION OF NIGHT

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، أَنَّ عَمْرُو بْنَ أُوَيْسٍ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا - أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ " أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ - عَلَيْهِ السَّلَامُ - وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَكَانَ يَتَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَتَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا " .

Narrated `Abdullah bin `Amr (May Allah be pleased with him) bin Al-`As: Allah's Messenger (ﷺ) told me, "The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one-third of the night and again sleep for its sixth part and used to fast on alternate days."

Saheeh al-Bukhari Book 19, Hadith 11 - Saheeh

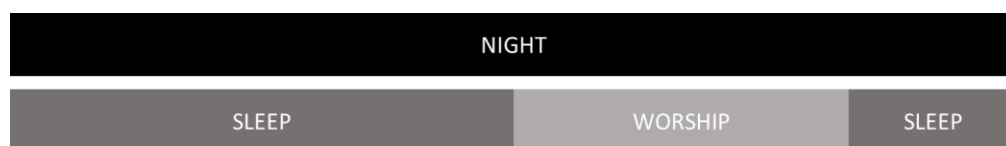


Figure: Prayer of David (Dawud A.S.)

Commentary:

Commentary:

Sleeping for half of the night means after 'Isha' prayer; he should work out the time from after 'Isha' prayer until the break of dawn, spend half

of it sleeping, then after that wake up for one-third of it. Then after that time, Dawood (peace be upon him) would get up to pray, and he would pray for one third of the night, then he would sleep for one sixth, until dawn (Fajr prayer).

The wisdom behind that is so that one will not get tired or bored, and so that one will get up to pray Fajr and recite the morning adhkaar with energy, and will not feel tired or lazy, and so that he will start his daily activities in this manner. Then he will be able to do what is required of him of duties towards his family, children and other people, and towards his regular work, so he will not go to work feeling sleepy. And there are other benefits as well.

That is kinder to oneself because sleeping after praying qiyaam allows the body to rest, takes away any harm that results from staying up at night and protects one from feeling weak, unlike staying up all night until dawn. It also serves another interest, which is that one will be able to pray Fajr and recite the adhkaar with energy and focus, and it is closer to avoiding showing off, because the one who sleeps for the last sixth of the night will wake up with a regular colour (as opposed to looking pale and tired), which is more likely to help him conceal what he did at night, if anyone sees him.

Ibn al-Qayyim (may Allah have mercy on him) said:

This clearly indicates that it is only dearer to Allah for this reason, which is that it gives the individual a break in fasting and praying qiyaam, during

which he may rest and re-energise himself, which will help him to fulfil his various duties.

Ibn 'Uthaymeen (may Allah have mercy on him) said:

Praying tahajjud at night is one of the best acts of worship and is the best of prayers after the obligatory prayers. Prayer at night is better than prayer during the day, especially in the last third of the night. The best way to divide the night is the prayer of Dawood; he used to sleep for half of the night, get up and pray for one-third of it, and sleep for one-sixth. The Prophet ﷺ (blessings and peace of Allah be upon him) also used to do that sometimes; in fact, he used to do that most of the time. Based on that, we say: the best of night prayers are those that are done after one half of the night has passed until one-sixth of the night is left. End quote.

There is another aspect that is required to be kept in mind while understanding this hadith:

Al-Bukhari (1145) and Muslim (758) narrated from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: "Our Lord, may He be blessed and exalted, comes down to the lowest heaven every night when the last third of the night is left, and He says: 'Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?'"

At-Tirmidhi (3579) narrated – and classed the report as saheeh – from 'Amr ibn 'Abasah that he heard the Prophet (blessings and peace of Allah

be upon him) say: “The closest that the Lord is to His slave is in the last part of the night, so if you can be among those who remember Allah at that time, then do so.”

This indicates that the later part of the night is the best time for night prayers and supplication (Dua).

We may reconcile between these hadiths and the hadith about the prayer of the Prophet of Allah Dawood by noting that the one who follows the pattern of the prayer of Dawood (peace be upon him) will catch the last third of the night. The last third may also be described as the last two sixths, namely the fifth and sixth sixths. The beginning of this (last) third of the night is the fifth sixth. So one may attain all of that and be praying at the time of the divine descent during the last third of the night, by waking up for the fifth-sixth, which is half of the last third, then going back to sleep for as long as is needed to be energized and not feel lazy, and then pray Fajr with presence of mind and focus, without feeling too tired to recite the morning adhkaar.



حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، قَالَ : قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ : أَخْبِرِينِي عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَتْ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بِالنَّاسِ صَلَاةَ الْعِشَاءِ، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَيَنَامُ، فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى حَاجَتِهِ وَإِلَى طَهْوَرِهِ فَتَوَضَّأَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى ثَمَانِ رَكَعَاتٍ يُخَيِّلُ إِلَيْنَا أَنَّهُ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ، ثُمَّ يُؤَيِّزُ بِرَكَعَةٍ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ، فَرُبَّمَا جَاءَ بِلَالٌ فَأَدَنَهُ بِالصَّلَاةِ، ثُمَّ يُغْنِي، وَرُبَّمَا شَكَّكَتْ أَعْفَى أَوْ لَا، حَتَّى يُؤْذِنَهُ بِالصَّلَاةِ،

فَكَانَتْ تِلْكَ صَلَاتُهُ حَتَّى أَسَنَّ وَلَحِمَ

Narrated Ayesha, Ummul Mu'minin (May Allah be pleased with her):

Sa'd ibn Hisham said: I came to Medina and called upon Ayesha, and said to her: Tell me about the prayer of the Messenger of Allah (ﷺ).

She said: The Messenger of Allah (ﷺ) used to lead the people in the night prayer, and then go to his bed and sleep. When midnight came he got up, went to answer the call of nature and to perform ablution with water. Having performed ablution, he entered the mosque and prayed eight rak'ahs.

To my mind he performed the recitation of the Quran, bowing and prostrating equally. He then observed witr with one rak'ah and prayed two rak'ahs sitting. Then he lay down on the ground. Sometimes Bilal came to him and called him for prayer. He then dozed, and sometimes I doubted whether he dozed or not, till he (Bilal) called him for prayer.

This is the prayer he offered till he grew old or put on weight.

Sunan Abi Dawud Book 5, Hadith 103 - Saheeh

Commentary:

The last sentence indicates that one can adjust the night routine depending on personal circumstances and health conditions.



حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَشُعَيْبَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ مَا كُنْتُ أُلْفِي - أَوْ أَلْقَى - النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ آخِرِ اللَّيْلِ إِلَّا وَهُوَ نَائِمٌ عِنْدِي

It was narrated that 'Ayesha (May Allah be pleased with her) said:

"I never used to see the Prophet (ﷺ) at the end of the night, except that he was sleeping near me."

Sunan Ibn Majah - 1197 Saheeh



حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ بَشْتُ عِنْدَ خَالَتِي مَيْمُونَةَ فَقُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطُرِحَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَادَةٌ، فَتَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طُولِهَا، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ الْآيَاتِ الْعَشْرَ الْآخِرَ مِنْ آلِ عِمْرَانَ حَتَّى خَتَمَ، ثُمَّ أَتَى شَتًّا مُعَلَّقًا، فَأَخَذَهُ فَنَوَّضًا، ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ ثُمَّ جِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ عَلَى رَأْسِي، ثُمَّ أَخَذَ بِأُذُنِي، فَجَعَلَ يَفْتِلُهَا، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ أَوْتَرَ.

Narrated Ibn `Abbas (May Allah be pleased with him):

(One night) I stayed overnight in the house of my aunt Maimuna, and said to myself, "I will watch the prayer of Allah's Messenger (ﷺ)" My aunt placed a cushion for Allah's Messenger (ﷺ) and he slept on it in its length-wise direction and (woke-up) rubbing the traces of sleep off his face and then he recited the last ten Verses of Surat-al-`Imran till he finished it. Then he went to a hanging water skin and took it, performed the ablution

and then stood up to offer the prayer. I got up and did the same as he had done, and stood beside him. He put his hand on my head and held me by the ear and twisted it. He offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, and finally the witr (i.e. one rak`a) prayer.

Saheeh Al Bukhari Book 65, Hadith 4570, Saheeh

Commentary:

In this hadith, it is informed that the Prophet ﷺ offered 12 rakahs and a witr. Whereas in the previous hadith, it is mentioned that the Prophet ﷺ offered 8 rakahs in the night prayer. This tells us that the number of rakahs one offers in the night prayers can be different on different nights depending on the situation and circumstances.



Another narration clarifies that he also went out and looked at the sky each time. The wordings are:

فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ ثُمَّ تَلَا هَذِهِ الْآيَةَ فِي آلِ عِمْرَانَ { إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ } حَتَّى بَلَغَ { فَقَيْنَا عَذَابَ النَّارِ } ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ ثُمَّ قَامَ فَصَلَّى

He ﷺ went out and looked towards the sky and then recited this verse (190th) of Al-i-'Imran:

"Verily in the creation of the heavens and the earth and the alternation

of night and day." up to the (words)" save us from the torment of Hell." He then returned to his house, used the tooth-stick, performed the ablution, and then got up and offered the prayer.

Saheeh Muslim Book 2, Hadith 63 - Saheeh



عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ أَخَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ. فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً فَقَالَ لَهَا مَا شَأْنُكِ قَالَتْ أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا فَقَالَ كُلْ فَإِنِّي صَائِمٌ. قَالَ مَا أَنَا بِكُلِّ حَتَّى تَأْكُلَ. فَأَكَلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَتَوَضَّعُ فَقَالَ نَمْ. فَنَامَ، ثُمَّ ذَهَبَ يَتَوَضَّعُ فَقَالَ نَمْ. فَلَمَّا كَانَ آخِرُ اللَّيْلِ قَالَ سَلْمَانُ فِيمَ الْآنَ. قَالَ فَصَلِّ يَا فَقَالَ لَهُ سَلْمَانُ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ. فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " صَدَقَ سَلْمَانُ ". أَبُو جُحَيْفَةَ وَهَبُ السُّوَّائِي، يُقَالُ وَهَبُ الْخَيْرِ.

Narrated Abu Juhaifa (May Allah be pleased with him):

The Prophet (ﷺ) established a bond of brotherhood between Salman and Abu Darda'. Salman paid a visit to Abu ad-Darda and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state.?" She replied, "Your brother, Abu Ad-Darda is not interested in the luxuries of this world." In the meantime, Abu Ad-Darda came and prepared a meal for him (Salman), and said to him, "(Please) eat for I am fasting." Salman said, "I am not going to eat unless you eat." So Abu Ad-Darda' ate. When it was night, Abu Ad-Darda' got up (for the night prayer). Salman said (to him), "Sleep," and he slept. Again Abu- Ad-

Darda' got up (for the prayer), and Salman said (to him), "Sleep." When it was the last part of the night, Salman said to him, "Get up now (for the prayer)." So both of them offered their prayers and Salman said to Abu Ad-Darda', "Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you). Later on, Abu Ad-Darda' visited the Prophet (ﷺ) and mentioned that to him. The Prophet, said, "Salman has spoken the truth."

Saheeh al-Bukhari, Book 78, Hadith 166 - Saheeh



THE WAY OF OFFERING NIGHT PRAYER

NO FIXED TIME IS PRESCRIBED FOR THE PRAYER AT NIGHT

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا الْأَعْمَشُ، قَالَ حَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كُلَّ اللَّيْلِ أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَانْتَهَى وَتَرَهُ إِلَى السَّحَرِ.

Narrated `Ayesha (May Allah be pleased with her):

Allah's Messenger (ﷺ) offered witr prayer at different nights **at various hours** extending (from the `Isha' prayer) up to the last hour of the night.

Saheeh al-Bukhari 996 – Saheeh

Commentary:

It shows that the Prophet ﷺ offered the voluntary night prayer in different

parts of the night. This is also reflected in various ahadith present in the books of hadith. Having said that, there are some routines of the Prophet ﷺ that were more common and there were others which changed with the passage of time as we see in the ahadith collected in this chapter.



حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، هُوَ رَجُلٌ بَصْرِيُّ قَالَ سَأَلْتُ عَائِشَةَ عَنْ وَتْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ كَانَ يُوتَرُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ فَقَالَتْ كُلُّ ذَلِكَ فَدَكَانَ يَصْنَعُ رُبَّمَا أَوْتَرُ مِنْ أَوَّلِ اللَّيْلِ وَرُبَّمَا أَوْتَرُ مِنْ آخِرِهِ . فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً فَقُلْتُ كَيْفَ كَانَتْ قِرَاءَتُهُ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ قَالَتْ كُلُّ ذَلِكَ فَدَكَانَ يَفْعَلُ فَدَكَانَ رُبَّمَا أَسَرَّ وَرُبَّمَا جَهَرَ قَالَ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً قُلْتُ فَكَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَوْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَتْ كُلُّ ذَلِكَ فَدَكَانَ يَفْعَلُ فَرُبَّمَا اغْتَسَلَ فَنَامَ وَرُبَّمَا تَوَضَّأَ فَنَامَ قُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً .

Narrated 'Abdullah bin Abi Qais [A man from Al-Basrah]:

"I asked 'Ayesha about the Witr of the Messenger of Allah (ﷺ), how would he perform Witr? Was it during the first part of the night or the end of it? She said: 'All of that. Sometimes he would perform Witr during the first part of the night, and sometimes he would perform Witr during the end of it.' So I said: 'All praise is due to Allah who made the matter accommodating.' I said: 'How was his recitation, was he quiet with recitations or loud?' She said: 'He would do all of that. Sometimes he would recite quietly and sometimes aloud.' I said: 'All praise is due to Allah who made the matter accommodating. He said: 'I said: 'How would he deal with sexual impurity? Would he perform Ghusl prior to sleeping

or would he sleep prior to Ghusl?' She said: 'He would do all of that. Sometimes he would perform Ghusl then sleep, and sometimes he would perform Wudu and then sleep.' I said: 'Allah praise is due to Allah who made the matter accommodating.'"

Jami at-Tirmidhi Book 45, Hadith 3174 - Saheeh

Commentary:

This hadith provides us with flexibility to offer the voluntary night prayers in whatever time suits us most. We can also rotate and change it if it suits us more. Our beautiful religion provides us flexibility in this regard.



WAY OF OFFERING THE VOLUNTARY NIGHT PRAYER

أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَفَّانَ، قَالَ حَدَّثَنَا هَمَّامٌ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَجُلًا، مِنْ أَهْلِ الْبَادِيَةِ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ اللَّيْلِ قَالَ " مَثْنَى مَثْنَى وَالْوُتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ " .

It was narrated from Ibn 'Umar (May Allah be pleased with him) that:

A man from among the people of the desert asked the Messenger of Allah (ﷺ) about prayer at night. He said: "(It is) two by two, and Witr is one rak'ah at the end of the night."

Sunan an-Nasa'i 1691 - Saheeh

THE PROPHET ﷺ VARIED THE NUMBER OF RAKAHS DURING THE NIGHT

حَدَّثَنَا حَنْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، قَالَ : طَلَّقْتُ امْرَأَتِي فَأَتَيْتُ الْمَدِينَةَ لِأَبِيعَ عَقَارًا كَانَ لِي بِهَا، فَأَشْتَرِي بِهِ السِّلَاحَ وَأَعُزُّو، فَلَقِيتُ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا : قَدْ أَرَادَ نَفَرٌ مِمَّا سِيتُهُ أَنْ يَفْعَلُوا ذَلِكَ فَتَبَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ : " لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ " . فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ وَثْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : أَذَلِكَ عَلَى أَعْلَمِ النَّاسِ بِوَثْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا . فَأَتَيْتُهَا فَاسْتَتَبَعْتُ حَكِيمَ بْنَ أَفْلَحٍ فَأَبَى فَنَاشَدْتُهُ فَاِنْطَلَقَ مَعِي، فَاسْتَأْذَنَّا عَلَى عَائِشَةَ، فَقَالَتْ : مَنْ هَذَا قَالَ : حَكِيمُ بْنُ أَفْلَحٍ . قَالَتْ : وَمَنْ مَعَكَ قَالَ : سَعْدُ بْنُ هِشَامٍ . قَالَتْ : هِشَامُ بْنُ عَامِرٍ الَّذِي قُتِلَ يَوْمَ أُحُدٍ قَالَ قُلْتُ : نَعَمْ . قَالَتْ : نِعَمْ الْمَرْءُ كَانَ غَامِرًا . قَالَ قُلْتُ : يَا أُمُّ الْمُؤْمِنِينَ حَدِّثِي عَن خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَتْ : أَلَسْتُ تَقْرَأُ الْقُرْآنَ فَإِنَّ خُلُقَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ . قَالَ قُلْتُ : حَدِّثِي عَن قِيَامِ اللَّيْلِ قَالَتْ : أَلَسْتُ تَقْرَأُ { يَا أَيُّهَا الْمَرْمِلُ } قَالَ قُلْتُ : بَلَى . قَالَتْ : فَإِنَّ أَوَّلَ هَذِهِ السُّورَةِ نَزَلَتْ، فَقَامَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَفَخَتْ أَقْدَامُهُمْ، وَخُسِبَ خَاتَمُهَا فِي السَّمَاءِ اثْنَى عَشَرَ شَهْرًا، ثُمَّ نَزَلَ آخِرُهَا فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ فَرِيضَةٍ . قَالَ قُلْتُ : حَدِّثِي عَن وَثْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَتْ : كَانَ يُؤْتِرُ بِشَمَانِ رَكَعَاتٍ لَا يَجْلِسُ إِلَّا فِي الثَّامِنَةِ، ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَةً أُخْرَى، لَا يَجْلِسُ إِلَّا فِي الثَّامِنَةِ وَالثَّاسِعَةِ، وَلَا يُسَلِّمُ إِلَّا فِي الثَّاسِعَةِ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ فَبِكَأُفٍ إِحْدَى عَشْرَةَ رَكَعَةً يَا بَنِي، فَلَمَّا أَسَنَ وَأَخَذَ اللَّحْمَ أُوتِرَ بِسَبْعِ رَكَعَاتٍ لَمْ يَجْلِسْ إِلَّا فِي السَّادِسَةِ وَالسَّابِعَةِ، وَلَمْ يُسَلِّمُ إِلَّا فِي السَّابِعَةِ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ، فَبِكَأُفٍ تِسْعَ رَكَعَاتٍ يَا بَنِي، وَلَمْ يَقُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً يُتِمُّهَا إِلَى الصَّبَاحِ، وَلَمْ يَقْرَأِ الْقُرْآنَ فِي لَيْلَةٍ قَطُّ، وَلَمْ يَضُمَّ شَهْرًا يُتِمُّهُ غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَلَّى صَلَاةً دَاوِمَ عَلَيْهَا، وَكَانَ إِذَا غَلَبَتْهُ عَيْنَاهُ مِنَ اللَّيْلِ بِنَوْمٍ صَلَّى مِنَ النَّهَارِ ثِنْتَيْنِ عَشْرَةَ رَكَعَةً

Narrated Sa'd bin Hisham (May Allah be pleased with him):

I divorced my wife. I then came to Medina to sell my land that was there so that I could buy arms and fight in battle. I met a group of the Companions of the Prophet (ﷺ). They said: Six persons of us intended to do so (i.e. divorce their wives and purchase weapons), but the Prophet

(ﷺ) prohibited them. He said: For you in the Messenger of Allah there is an excellent model. I then came to Ibn 'Abbas and asked him about the witr observed by the Prophet (ﷺ). He said: I point to you a person who is most familiar with the witr observed by the Messenger of Allah (ﷺ). Go to 'Ayesha. While going to her I asked Hakim b. Aflah to accompany me. He refused, but I adjured him. He, therefore, went along with me. We sought permission to enter upon 'Ayesha. She said: Who is this ? He said: Hakim b. Aflah. She asked: Who is with you? He replied: Sa'd b. Hisham. She said: Hisham son of 'Amir who was killed in the Battle of Uhud? I said: Yes. She said: What a good man 'Amir was! I said: Mother of the faithful, tell me about the character of the Messenger of Allah (ﷺ). She asked: Do you not recite the Quran? The character of Messenger of Allah (ﷺ) was the Quran. I asked: Tell me about his vigil and prayer at night. She replied: Do you not recite: "O thou folded in garments" (73:1). I said: Why not?

When the opening of this Surah was revealed, the Companions stood praying (most of the night) until their feet swelled, and the concluding verses were not revealed for twelve months from heaven. At last the concluding verses were revealed and the prayer at night became voluntary after it was obligatory [initially]. I said: Tell me about the witr of the Prophet .(ﷺ)

She replied: He used to pray eight rak'ahs, sitting only during the eighth of them. Then he would stand up and pray another rak'ah (i.e. Witr). He would sit only after the eighth and the ninth rak'ahs (for a short break). He would utter salutation only after the ninth rak'ah. He would then pray

two rak'ahs sitting²⁴ and that made eleven rak'ahs, O my son.

But when he grew old and became fleshy he observed a witr of seven, sitting only in sixth and seventh rak'ahs, and would utter salutation only after the seventh rak'ah. He would then pray two rak'ahs sitting, and that made nine rak'ahs, O my son.

The Messenger of Allah (ﷺ) would not pray through a whole night, or recite the whole Quran in a night or fast a complete month except in Ramadan. When he offered prayer, he would do that regularly. When he was overtaken by sleep at night, he would pray twelve rak'ahs.

Sunan Abi Dawud 1342 – Saheeh



حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي أَبُو جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا -
قَالَ كَانَ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ عَشْرَةَ رَكْعَةً. يَغْنِي بِاللَّيْلِ.

Narrated Ibn `Abbas (May Allah be pleased with him):

The prayer of the Prophet (ﷺ) used to be of thirteen rak'at, i.e. of the night prayer.

Saheeh al-Bukhari 1138

Commentary:

²⁴ This means the two rakahs after the Witr which the Prophet ﷺ sometimes did and sometimes didn't.

Each of the companions who have narrated about the number of rakahs offered by the prophet ﷺ is what they observed. It is also to be noted that each of these Sahaabis mentioned the total of what the Prophet (blessings and peace of Allah be upon him) used to pray at night, which includes tahajjud and other prayers. The two rakahs on top of eleven can be the two sunnahs from the Isha salah, or the two short rakahs to start the night worship or the two sunnah's of fajr which are offered when the time for night prayer finishes.



أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا حَجَّاجٌ، قَالَ قَالَ ابْنُ جُرَيْجٍ عَنْ أَبِيهِ، أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ يَعْلَى بْنَ مَمْلَكٍ، أَخْبَرَهُ أَنَّهُ، سَأَلَ أُمَّ سَلَمَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كَانَ يُصَلِّي الْعَتَمَةَ ثُمَّ يُسَبِّحُ ثُمَّ يُصَلِّي بَعْدَهَا مَا شَاءَ اللَّهُ مِنَ اللَّيْلِ ثُمَّ يَنْصَرِفُ فَيَرْقُدُ مِثْلَ مَا صَلَّى ثُمَّ يَسْتَيْقِظُ مِنْ نَوْمِهِ ذَلِكَ فَيُصَلِّي مِثْلَ مَا نَامَ وَصَلَاتُهُ تِلْكَ الْآخِرَةُ تَكُونُ إِلَى الصُّبْحِ .

Ya'la bin Mamlak (May Allah be pleased with him) said that he asked Umm Salaamah (May Allah be pleased with her) about the prayer of the Messenger of Allah (ﷺ) and she said:

"He used to pray 'Isha, then he would recite tasbeeh, then after that, he would pray whatever Allah (SWT) willed (he should pray) of night prayer. Then he would go and sleep for as long as he had prayed. Then he would get up from sleep and pray for as long as he had slept, and this last prayer of his would continue until dawn."

Sunan an-Nasa'i, Book 20, Hadith 31 - Hasan

Commentary:

This hadith tells us that we can offer a part of night prayer before sleeping and part of it after waking up.



START THE NIGHT PRAYER WITH TWO SHORT RAKAHS

وعن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: "إذا قام أحدكم من الليل فليفتتح الصلاة بركعتين خفيفتين"

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "When one of you gets up at night to perform (Tahajjud) prayer, let him start Salat with two short Rak'ah."

Riyad us Saliheeh, Book 9, Hadith 1179 – Saheeh



LONG QIYAMS

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قُلْنَا وَمَا هَمَمْتَ قَالَ هَمَمْتُ أَنْ أَفْعَدَ وَأَذَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu-Wail (May Allah be pleased with him):

`Abdullah said, "One night I offered the Tahajjud prayer with the Prophet

(ﷺ) and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet (standing)."

Saheeh al-Bukhari 1135 – Saheeh



وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعَقِيلِيِّ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فَقَالَتْ كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا وَلَيْلًا طَوِيلًا قَاعِدًا وَكَانَ إِذَا قَرَأَ قَائِمًا رَكَعَ قَائِمًا وَإِذَا قَرَأَ قَاعِدًا رَكَعَ قَاعِدًا .

'Abdullah b. Shaqiq al-'Uqaili (May Allah be pleased with him) reported:

I asked 'Ayesha about the prayer of the Messenger of Allah (ﷺ) during the night (i. e. Tahajjud prayer) She replied: He used to pray for a long time standing and for a long time sitting in the night, and when he recited the Quran while standing, he would bow himself from the standing position, and when he recited while sitting, he would bow from the sitting position.

Saheeh Muslim 730d - Saheeh



حَدَّثَنَا أَبُو بَكْرٍ، مُحَمَّدُ بْنُ نَافِعٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعُبَيْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ التَّاجِيِّ، عَنْ عَائِشَةَ، قَالَتْ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِآيَةٍ مِنَ الْقُرْآنِ

أَيُّهَا . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

Ayesha (May Allah be pleased with her) narrated:

"The Prophet (S) stood (in prayer) with an Ayah from the Quran at night"

Jami at-Tirmidhi 448 - Saheeh



LAST PRAYER OF THE NIGHT IS WITR

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا ."

Narrated `Abdullah bin `Umar (May Allah be pleased with him):

The Prophet (ﷺ) said, "Make witr as your last prayer at night."

Saheeh al-Bukhari 998 – Saheeh

Commentary:

This is a general guidance. However, if one wishes to add two voluntary rakahs after the witr, it is also proven from the Sunnah. The wisdom behind this Sunnah is to make us understand the above juncture correctly i.e. it is recommended to finish the night salah with witr, however, it is permissible to offer additional rakahs if one wishes to.

Important aspects related to witr:

Is Witr obligatory?

Witr prayer is Sunnah mu'akkadah (a confirmed sunnah) according to the majority of scholars, and some of the fuqaha' regarded it as obligatory.

The fact that it is not obligatory is indicated by the hadeeth narrated by al-Bukhaari (1891) and Muslim (11) from Talhah ibn 'Ubayd-Allah (may Allah be pleased with him) who said: A man came to the Messenger of Allah (peace and blessings of Allah be upon him) and said: "O Messenger of Allah, what prayers has Allah enjoined on me?" He said: "The five prayers, unless you do anything voluntarily." The version narrated by Muslim says: "Five prayers every day and night." He said: "Do I have to do anything else?" He said, "No, unless you do it voluntarily."

Al-Nawawi said: This indicates that Witr prayer is not obligatory.

Al-Haafiz said in al-Fath: This indicates that no prayers during the day and night are obligatory apart from the five prayers; this is contrary to the view of those who say that Witr or the two Sunnah rak'ahs of Fajr are obligatory.

However it is the most confirmed Sunnah and was enjoined by the Prophet (peace and blessings of Allah be upon him) in more than one hadeeth.

Muslim (754) narrated from Abu Sa'eed (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "Perform Witr before morning comes."

Abu Dawood (1416) narrated that 'Ali (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "O people of the Quran, pray Witr, for Allah is One and loves that which is odd-numbered." Classed as saheeh by al-Albaani in Saheeh Abi Dawood.

Hence we should continue to offer Witr prayer regularly, whether travelling or not, as the Prophet (peace and blessings of Allah be upon him) used to do. Al-Bukhaari (1000) and Muslim (700) narrated that Ibn 'Umar (may Allah be pleased with him) said: The Prophet (peace and blessings of Allah be upon him) was on a journey, atop his mount, whichever direction it was facing, gesturing the motions of the night prayer, except the obligatory prayer, and he prayed Witr atop his mount."

Ibn Qudaamah (may Allah have mercy on him) said: Witr is not obligatory. This is the view of Maalik and al-Shaafa'i. Abu Haneefah said: it is obligatory. Then he said: Ahmad said: Whoever omits to pray Witr deliberately is a bad man, whose testimony should not be accepted. He wanted to emphasize that it is confirmed because of the ahaadeeth which say that it is enjoined and encouraged. [Al-Mughni, 1/827]

If a person misses the Witr prayer:

It is prescribed to pray two rak'ahs during the day instead if a person misses it, because the Prophet (peace and blessings of Allah be upon him) used to do that, as it was narrated that 'Ayesah (may Allah be pleased with her) said: If sleep or sickness kept him from praying at night,

the Prophet (peace and blessings of Allah be upon him) would pray twelve rak'ahs during the day. Narrated by Muslim in his Saheeh. The Prophet (peace and blessings of Allah be upon him) usually prayed eleven rak'ahs at night, saying the salaam after each two rak'ahs then praying one rak'ah on its own. But if sleep or sickness kept him from doing that, he would pray twelve rak'ahs during the day, as 'Ayesah (may Allah be pleased with her) stated. Based on this, if a person usually prays five rak'ahs at night but he sleeps or misses them for any other reason, it is prescribed for him to pray six rak'ahs during the day, saying salaam after each two rak'ahs. If his habit is to pray three rak'ahs, then he should pray four rak'ahs with two salaams, and if his habit is to pray seven rak'ahs, he should pray eight with the salaam after each two rak'ahs.

[Fataawa al-Lajnah al-Daa'imah, 7/172]

How many rakah's is witr?

The witr is an odd number as shown from the hadith below:

أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ، قَالَ حَدَّثَنَا بَقِيَّةُ، قَالَ حَدَّثَنِي زُبَيْرُ بْنُ أَبِي السَّلِيلِ، قَالَ حَدَّثَنِي دُوَيْدُ بْنُ نَافِعٍ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ، عَنْ أَبِي أَيُّوبَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْوَيْتْرُ حَقٌّ فَمَنْ شَاءَ أَوْتَرَ بِسَبْعٍ وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ " .

Duwaid bin Nafi' (May Allah be pleased with him) said:

"Ibn Shihab informed me, saying: 'Ata bin Yazid narrated to me from Abu Ayyub: That the Prophet (ﷺ) said: 'Witr is a duty, and whoever wants to

pray witr with seven (rak'ahs), let him do so; whoever wants to pray witr with five, let him do so, whoever wants to pray witr with three, let him do so; and whoever wants to pray witr with one, let him do so."

Sunan an-Nasa'i 1710 – Saheeh

Commentary:

One can therefore choose from the above whatever one wishes.

Ahadith regarding 1 rakah witr:

أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِي مِجَلَزٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْوُتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ " .

It was narrated from Ibn Umar (May Allah be pleased with him) that:

The Prophet (ﷺ) said: "Witr is one rak'ah at the end of the night."

Sunan an-Nasa'i 1689 – Saheeh

أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا خَالِدُ بْنُ زَيْدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى وَالْوُتْرُ رَكْعَةٌ وَاحِدَةٌ " .

It was narrated that Ibn Umar (May Allah be pleased with him) said:

"The Messenger of Allah (ﷺ) said: 'Prayer at night is two by two, and witr is one rak'ah.'"

Sunan an-Nasa'i 1693 – Saheeh

أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ حَدَّثَنَا مَالِكٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ

عَائِشَةُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً وَيُوتِرُ مِنْهَا بِوَاحِدَةٍ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ

It was narrated from Ayesha (May Allah be pleased with her) that:

The Prophet (ﷺ) used to pray eleven rak'ahs at night, of which one was witr, then he would lie down on his right side.

Sunan an-Nasa'i 1726 – Saheeh

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، عَنِ ابْنِ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُسَلِّمُ فِي كُلِّ ثِنْتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ .

It was narrated that 'Ayesha R.A. said:

"The Messenger of Allah (ﷺ) used to say Taslim after every two Rak'ah, and he would perform Witr with one Rak'ah."

Sunan Ibn Majah, Vol. 1, Book 5, Hadith 1177 - Saheeh

أَخْبَرَنَا مُوسَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، قَالَ حَدَّثَنَا زُهَيْرٌ، قَالَ حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ، قَالَ حَدَّثَنَا نَافِعٌ، أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُمْ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ اللَّيْلِ قَالَ " مَثْنَى مَثْنَى فَإِنْ خَشِيَ أَحَدُكُمْ الصُّبْحَ فَلْيُوتِرْ بِوَاحِدَةٍ " .

Ibn Umar (May Allah be pleased with him) told them that :

A man asked the Messenger of Allah (ﷺ) about prayers at night, and he said: "Two by two, then if one of you fears that dawn will come, let him pray witr with one."

Sunan an-Nasa'i 1670 - Saheeh

Ahadith regarding 3 rakah witr:

أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ سُفْيَانَ، عَنْ زَيْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتِرُ بِثَلَاثِ رَكَعَاتٍ كَانَ يَتْرَأُ فِي الْأُولَى بِ { سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى } وَفِي الثَّانِيَةِ بِ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } وَفِي الثَّالِثَةِ بِ { قُلْ هُوَ اللَّهُ أَحَدٌ } وَيَقْنُثُ قَبْلَ الرُّكُوعِ فَإِذَا فَرَغَ قَالَ عِنْدَ فَرَاعِهِ " سُبْحَانَ الْمَلِكِ الْقُدُّوسِ " . ثَلَاثَ مَرَّاتٍ يُطِيلُ فِي آخِرِهِنَّ .

It was narrated from Ubayy bin Ka'b (May Allah be pleased with him) that:

The Messenger of Allah (ﷺ) used to pray witr with three rak'ahs. In the first he would recite: "Glorify the Name of Your Lord, the Most High" in the second: "Say: O you disbelievers!", and in the third: "Say: He is Allah, (the) One". And he would say the Qunut before bowing, and when he finished he would say: Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, elongating the words the last time.

Sunan an-Nasa'i 1699 - Saheeh

أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا أَبُو بَكْرِ النَّهْشَلِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِ رَكَعَاتٍ وَيُؤْتِرُ بِثَلَاثٍ وَيُصَلِّي رَكَعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ . خَالَفَهُ عَمْرُو بْنُ مُرَّةٍ فَرَوَاهُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Abu Bakr An-Nahshali (May Allah be pleased with him) narrated from Habib bin Abi Thabit, from Yahya bin Al-Jazzar, that Ibn 'Abbas said:

"The Messenger of Allah (ﷺ) used to pray eight rak'ahs at night and pray

witr with three, and pray two rak'ahs before Fajr."

Sunan an-Nasa'i 1707 – Saheeh

أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يُؤْتِرُ بِثَلَاثٍ بِـ { سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى } وَ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } وَ { قُلْ
هُوَ اللَّهُ أَحَدٌ }

Zuhair (May Allah be pleased with him) narrated from Abu Ishaq (May Allah be pleased with him), from Sa'eed bin Jubair (May Allah be pleased with him):

Ibn Abbas (May Allah be pleased with him) used to pray witr with three: (Reciting): Glorify the Name of Your Lord, the Most High;" "Say: O You disbelievers!" and: "Say: He is Allah, (the) One."

Sunan an-Nasa'i 1703 – Saheeh



DO NOT STAND IN PRAYER FOR THE WHOLE NIGHT

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَمْ أُخْبَرْ
أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ " . قُلْتُ إِنِّي أَفْعَلُ ذَلِكَ . قَالَ " فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمْتَ عَيْنَكَ
وَنَفَهَتْ نَفْسُكَ لِعَيْنِكَ حَقٌّ وَلِنَفْسِكَ حَقٌّ وَلَا أَهْلَكَ حَقٌّ قُمْ وَصُمْ وَأَفِطِرْ " .

'Abdullah b. 'Amr (Allah be pleased with both of them) reported:

The Messenger of Allah (ﷺ) said to me: I have been informed that you stand for prayer the whole of night and fast during the day. I said: I do

that, whereupon he said: If you did that you in fact strained heavily your eyes and made yourself weak. There is a right of your eyes (upon you) and a right of yourself (upon you) and a right of your family (upon you). Stand for prayer and sleep. observe fasts and break (them).

Saheeh Muslim Book 13, Hadith 244 - Saheeh



عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا لَيْلًا حَتَّى اجْتَمَعَ إِلَيْهِ النَّاسُ ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً فَطَنُوا أَنَّهُ نَامَ فَجَعَلَ بَعْضُهُمْ يَنْتَحِنُ لِيُخْرِجَ إِلَيْهِمْ فَقَالَ " مَا زَالَ بِكُمْ الَّذِي رَأَيْتُمْ مِنْ صُنْعِكُمْ حَتَّى حَشِيتُمْ أَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ فَإِنْ أَفْضَلَ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ . "

It was narrated from Zaid bin Thabit (May Allah be pleased with him) that :

The Prophet (ﷺ) used some palm fiber mats to section off a small area in the masjid. And the Messenger of Allah (ﷺ) prayed in it for several nights until the people gathered around him. Then, one night they did not hear his voice, and they thought that he was sleeping, so they cleared their throats to make him come out to them. He said: 'You kept doing that until I feared that it would be made obligatory for you, and if it were made obligatory, you would not be able to do it. O people, pray in your houses, for the best prayer a person offers is in his house, apart from the prescribed (obligatory) prayers.'

Sunan an-Nasa'i Book 20, Hadith 2 - Saheeh



عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، رَوْحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ الْحَوْلَاءَ بِنْتُ ثُوَيْتِ بْنِ حَبِيبِ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزَّى مَرَّتْ بِهَا وَعِنْدَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ هَذِهِ الْحَوْلَاءُ بِنْتُ ثُوَيْتٍ وَزَعَمُوا أَنَّهَا لَا تَنَامُ اللَّيْلَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَنَامُ اللَّيْلَ خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَوَاللَّهِ لَا يَسْأَمُ اللَّهُ حَتَّى تَسْأَمُوا " .

'Urwa b. Zubair (May Allah be pleased with him) reported that 'Ayesha, the wife of the Messenger of Allah ﷺ (May Allah be pleased with her), told him that (once) Haula' bint Tuwait b. Habib b. Asad b. 'Abd al-'Uzzi passed by her (at the time) when the Messenger of Allah (ﷺ) was with her. I ('Ayesha) said:

It Is Haula' bint Tuwait and they say that she does not sleep at night. Upon this the Messenger of Allah (ﷺ) said: (Oh) she does not sleep at night! Choose an act which you are capable of doing (continuously). By Allah, Allah would not grow weary, but you will grow weary.

Saheeh Muslim Book 6, Hadith 261 - Saheeh



INITIAL COMMAND TO DO THE QIYAM FOR HALF OF THE NIGHT OR A LITTLE LESS THAN THAT

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْزُوقِيُّ ابْنُ شَبُوءَةَ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ التَّحَوِيِّ، عَنْ

عِكْرَمَةً، عَنِ ابْنِ عَبَّاسٍ، قَالَ فِي الْمَرْمَلِ { فَمِ اللَّيْلِ إِلَّا قَلِيلًا ... } نَسَخَتْهَا آيَةُ الَّتِي فِيهَا { عَلِمَ أَنَّ لَنَ تَخْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ } وَنَاشِئُهُ اللَّيْلِ أَوَّلُهُ وَكَانَتْ صَلَاتُهُمْ لِأَوَّلِ اللَّيْلِ يَقُولُ هُوَ أَجْدَرُ أَنْ تَخْصُوا مَا فَرَضَ اللَّهُ عَلَيْكُمْ مِنْ قِيَامِ اللَّيْلِ وَذَلِكَ أَنَّ الْإِنْسَانَ إِذَا نَامَ لَمْ يَدْرِ مَتَى يَسْتَيْقِظُ وَقَوْلُهُ { أَقْوَمُ قِيلًا } هُوَ أَجْدَرُ أَنْ يُفَقَّهَ فِي الْقُرْآنِ وَقَوْلُهُ { إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا } يَقُولُ فَرَاغًا طَوِيلًا

Narrated Abdullah Ibn Abbas (May Allah be pleased with him):

In Surat al-Muzzammil (73), the verse: "Keep vigil at night but a little, a half thereof" (2-3) has been abrogated by the following verse: "He knoweth that ye count it not, and turneth unto you in mercy. Recite then of the Quran that which is easy for you" (v.20). The phrase "the vigil of the night" (nashi'at al-layl) means the early hours of the night. They (the companions) would pray (the tahajjud prayer) in the early hours of the night.

He (Ibn Abbas) says: It is advisable to offer the prayer at night (tahajjud), prescribed by Allah for you (in the early hours of the night). This is because when a person sleeps, he does not know when he will awake. The words "speech more certain" (aqwamu qilan) means that this time is more suitable for the understanding of the Quran. He says: The verse: "Lo, thou hast by day a chain of business" (v.7) means engagement for long periods (in the day's work).

Sunan Abi Dawud Book 5, Hadith 55 - Hasan



حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، فِي هَذِهِ الْآيَةِ { تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ، يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ } قَالَ: كَانُوا يَتَّقِطُونَ مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ يُصَلُّونَ، وَكَانَ الْحَسَنُ يَقُولُ: قِيَامُ اللَّيْلِ

Anas b. Malik (May Allah be pleased with him) said (explaining the meaning of the Quranic verse "Who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed on them" (32:16). The people used to remain awake between the sunset and the night prayers and would pray. Al-Hasan used to say: (This verse means) the prayer and vigil at night.

Sunan Abi Dawud 1321 - Saheeh



DUA DURING PROSTRATION

وعن عائشة رضي الله عنها قالت: افتقدت النبي صلى الله عليه وسلم ذات ليلة فتنحسست، فإذا هو راکع-أو ساجد- يقول: "سبحانك وبحمدك لا إله إلا أنت"، وفي رواية: فوقعت يدي على بطن قدميه، وهو في المسجد، وهما منصوبتان، وهو يقول: "اللهم إني أعوذ برضاك من سخطك، وبمعافاتك من عقوبتك، وأعوذ بك منك، لا أحصي ثناء عليك أنت كما أثنيت على نفسك" ((رواه مسلم)).

'Ayesha (May Allah be pleased with her) reported:

One night I missed the Messenger of Allah (ﷺ) from his bed. I searched for him. When I found him he was in bowing or prostrating posture and was reciting: Subhanaka wa bi hamdika. La ilaha illa Anta (You are free from imperfection and I begin praising You. There is no true god except

You)."

Another narration is: My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: "Allahumma inni a'udhu biridaka min sakhatika, wa bi-mu'afatika min 'uqubatika, wa a'udhu bika minka, la uhsi thana'an 'alaika, Anta kama athnaita 'ala Nafsika (O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself)."

Riyad us Saliheen, Book 16, Hadith 1430 – Saheeh

Commentary:

This hadith tells us some the Dua of the Prophet in during the prostration in the night sleep.



MAKING A HUJRAH IN THE MOSQUE AND OFFERING VOLUNTARY NIGHT PRAYERS IN CONGREGATION

عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا لَيْلًا حَتَّى اجْتَمَعَ إِلَيْهِ النَّاسُ ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً فَطَلُّوا أَنَّهُ نَائِمٌ فَجَعَلَ بَعْضُهُمْ يَنْتَحِنُ لِيُخْرِجَ إِلَيْهِمْ فَقَالَ " مَا زَالَ يَكُمُ الَّذِي رَأَيْتُمْ مِنْ صُنْعِكُمْ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَا فُتِمْتُمْ بِهِ فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ "

It was narrated from Zaid bin Thabit (May Allah be pleased with him) that :

The Prophet (ﷺ) used some palm fiber mats to section off a small area in the masjid. And the Messenger of Allah (ﷺ) prayed in it for several nights until the people gathered around him. Then, one night they did not hear his voice, and they thought that he was sleeping, so they cleared their throats to make him come out to them. He said: 'You kept doing that until I feared that it would be made obligatory for you, and if it were made obligatory, you would not be able to do it. O people, pray in your houses, for the best prayer a person offers is in his house, apart from the prescribed (obligatory) prayers.'"

Sunan an-Nasa'i Book 20, Hadith 2 - Saheeh

Commentary:

This shows that a group of believers can also offer the voluntary night prayer in jama'ah. It also tells us that sectioning off an area temporarily for prayer (e.g. what we do in Aitikaf during Ramadan) i.e. making it a 'hujrah' is the Sunnah of our master ﷺ.



It appears that the 'hujrah' of the prophet ﷺ where he prayed at night had low walls and people could see across it, as explained in the hadith below.

حَدَّثَنَا مُحَمَّدٌ، قَالَ أَخْبَرَنَا عَبْدُهُ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ فِي حُجْرَتِهِ، وَجِدَارُ الْحُجْرَةِ قَصِيرٌ، فَرَأَى النَّاسُ شَخْصَ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ أَنَسٌ يُصَلُّونَ بِصَلَاتِهِ، فَأَصْبَحُوا فَتَحَدَّثُوا بِذَلِكَ، فَقَامَ لَيْلَةَ الثَّانِيَةِ، فَقَامَ مَعَهُ أَنَسٌ يُصَلُّونَ بِصَلَاتِهِ، صَنَعُوا ذَلِكَ لَيْلَتَيْنِ أَوْ ثَلَاثَةً، حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَخْرُجْ، فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ النَّاسُ فَقَالَ " إِنِّي خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ " .

Narrated `Ayesha (May Allah be pleased with her):

Allah's Messenger (ﷺ) used to pray in his room at night. As the wall of the room was LOW, the people saw him and some of them stood up to follow him in the prayer. In the morning they spread the news. The following night the Prophet (ﷺ) stood for the prayer and the people followed him. This went on for two or three nights. Thereupon Allah's Messenger (ﷺ) did not stand for the prayer the following night, and did not come out. In the morning, the people asked him about it. He replied, that he was afraid that the night prayer might become compulsory.

Saheeh al-Bukhari 729 - Saheeh



THE ONE WHO HAD THE INTENTION TO WAKE UP BUT COULDN'T

أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لُبَابَةَ، عَنْ سُوَيْدِ بْنِ عَفْلَةَ، عَنْ أَبِي الدَّرْدَاءِ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَتَى فِرَاشَهُ وَهُوَ يَتَوَيَّ أَنْ يَقُومَ يُصَلِّي مِنَ اللَّيْلِ فَعَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ كُنِيَ لَهُ مَا تَوَيَّ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ " . خَالَفَهُ سَفِيَانُ .

It was narrated from Abu Ad-Darda' (May Allah be pleased with him)

who attributed it to the Prophet (ﷺ):

"Whoever goes to his bed intending to get up and pray qiyam at night, then sleep overwhelms him until morning will have recorded that which he intended and his sleep is a charity given to him by his Lord, the Mighty and Sublime."

Sunan an-Nasa'i Book 20, Hadith 190 - Saheeh



حَدَّثَنَا أَبُو مُصْعَبٍ، أَحْمَدُ بْنُ أَبِي بَكْرٍ الْمَدِينِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ قَالَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ نَامَ عَنِ الْوُتْرِ أَوْ نَسِيَهُ فَلْيُصَلِّ إِذَا أَصْبَحَ أَوْ ذَكَرَهُ " .

It was narrated that Abu Sa'eed (May Allah be pleased with him) said:

"The Messenger of Allah (ﷺ) said: 'Whoever sleeps and misses Witr, or forgets it, let him pray it when morning comes, or when he remembers.'"

Sunan Ibn Majah, Book 5, Hadith 1244 - Saheeh



أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، عَنْ يُوسُفَ، عَنْ ابْنِ شَهَابٍ، أَنَّ السَّائِبَ بْنَ يَزِيدَ، وَعُبَيْدَ اللَّهِ، أَخْبَرَاهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ " .

Abdur-Rahman bin Abdul-Qari (May Allah be pleased with him) said:

"I heard Umar bin Al-Khattab (May Allah be pleased with him) say: 'The Messenger of Allah (ﷺ) said: Whoever sleeps and misses his portion (of Quran) or part of it, and then reads it between Fajr and Zuhr prayers, it will be recorded for him as if he had read it at night.'"

Sunan an-Nasa'i 1790 - Saheeh



MISSING NIGHT PRAYERS IN CERTAIN SITUATIONS

IF ONE FEARS THAT HE WILL NOT BE ABLE TO WAKE UP AND WILL MISS WITR



وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ تَقُولُ مَنْ خَشِيَ أَنْ يَنَامَ حَتَّى يُصْبِحَ فَلْيُوتِرْ قَبْلَ أَنْ يَنَامَ وَمَنْ رَجَا أَنْ يَسْتَيْقِظَ آخِرَ اللَّيْلِ فَلْيُؤَخِّرْ وَتَرَهُ .

Yahya related to me from Malik that he had heard that Ayesha (May Allah be pleased with her), the wife of the Prophet, may Allah bless him and grant him peace, used to say, "If someone fears that he will sleep through till the morning, let him pray the witr before he sleeps, and if someone hopes to wake for the last part of the night, let him delay his witr."

Muwatta Malik Book 7, Hadith 272



عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ قَالَ كَانَ أَبُو بَكْرٍ الصِّدِّيقُ إِذَا أَرَادَ أَنْ يَأْتِيَ، فِرَاشَهُ أَوْتَرَ وَكَانَ عُمَرُ بْنُ الْخَطَّابِ يُؤْتِرُ آخِرَ اللَّيْلِ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَأَمَّا أَنَا فَإِذَا جِئْتُ فِرَاشِي أَوْتَرْتُ .

Said ibn al-Musayyab (May Allah be pleased with him) said, "Abu Bakr as-Siddiq used to pray witr when he wished to go to bed, and Umar ibn al-Khattab used to pray witr at the end of the night. As for me, I pray witr when I go to bed."

Muwatta Malik Book 7, Hadith 270 - Saheeh



أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَزْمَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي ذَرٍّ، قَالَ أَوْصَانِي حَبِيبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثَةٍ لَا أَدْعُهُنَّ إِنْ شَاءَ اللَّهُ تَعَالَى أَبَدًا أَوْصَانِي بِصَلَاةِ الصُّحَى وَبِالْوُتْرِ قَبْلَ النَّوْمِ وَبِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ .

It was narrated that Abu Dharr (May Allah be pleased with him) said:

"My beloved Prophet advised me to do three things which I will never give up if Allah wills. He advised me to pray Duha, to pray Witr before sleeping, and to fast three days of each month."

Sunan an-Nasa'i Book 22, Hadith 315 - Saheeh

Commentary:

The Sunnah indicates that if a person thinks he will be able to get up at the end of the night, it is better to delay it because prayer at the end of the night is better and is witnessed (by the angels). But whoever fears

that he will not get up at the end of the night should pray Witr before he goes to sleep, because of the hadith of Jaabir (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever fears that he will not get up at the end of the night, let him pray Witr at the beginning of the night, but whoever thinks that he will be able to get up at the end of the night, let him pray Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is better." Narrated by Muslim, 755.

Al-Nawawi said: This is the correct view. Other ahadith which speak of this topic in general terms are to be interpreted in the light of this sound, specific and clear report, such as the hadith, "My close friend advised me not to sleep without having prayed Witr." This is to be understood as referring to one who is not sure that he will be able to wake up (to pray Witr at the end of the night). Sharh Muslim, 3/277.



حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي سَهْلٍ، - يَعْنِي عُثْمَانَ بْنَ حَكِيمٍ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ نِصْفِ لَيْلَةٍ وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ لَيْلَةٍ " .

'Uthman b. 'Affan (May Allah be pleased with him) reported the Messenger of Allah (may peace be him) as saying; if anyone says the night prayer in congregation, he is like one who keeps vigil (in prayer) till

midnight; and he who says both the night and dawn prayer in congregation is like one who keeps vigil (in prayer) the whole night.

Sunan Abi Dawud 555 – Saheeh

Commentary:

The scholars explain that the one who worships the whole night or part of it in addition to offering Isha and Fajr prayer in congregation has a much higher reward.



MISSING PRAYING AT NIGHT DUE TO BEING OVERWHELMED BY SLEEP OR TIREDNESS, PAIN AND SO ON

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا لَمْ يُصَلِّ مِنَ اللَّيْلِ مَنَعَهُ مِنْ ذَلِكَ نَوْمٌ أَوْ وَجَعٌ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً

It was narrated from Ayesha (May Allah be pleased with her) that:

When the Messenger of Allah (ﷺ) did not pray at night because he was prevented from doing so by sleep- meaning, sleep overwhelmed him- or by pain, he would pray twelve rak'ahs during the day.

Sunan an-Nasa'i, Book 20, Hadith 192 - Saheeh



وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا فاتته الصلاة من الليل من وجع أو غيره، صلى من النهار ثلثي عشرة ركعة"

'Ayesha (May Allah be pleased with her) reported:

When Messenger of Allah (ﷺ) missed the optional night Salat (Tahajjud) due to pain or any other reason, he would perform twelve Rak'ah during the day time.

Riyad us Saliheen, Book 1, Hadith 155 – Saheeh



حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الْأَسْوَدِ، قَالَ سَمِعْتُ جُنْدَبًا، يَقُولُ اشْتَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ.

Narrated Jundab (May Allah be pleased with him):

The Prophet (ﷺ) became sick and did not get up (for Tahajjud prayer) for a night or two.

Saheeh al-Bukhari Book 19, Hadith 4 - Saheeh



وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ رَجُلٍ، عِنْدَهُ رَضِيَ أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ أَمْرٍ تَكُونُ لَهُ صَلَاةٌ بَلِيلٍ يَغْلِبُهُ عَلَيْهَا نَوْمٌ إِلَّا كُتِبَ لَهُ أَجْرُ صَلَاتِهِ وَكَانَ نَوْمُهُ عَلَيْهِ

صَدَقَهُ " .

Narrated Ayesha (May Allah be pleased with her), Ummul Mu'minin:

The Prophet (ﷺ) said: Any person who offers prayer at night regularly but (on a certain night) he is dominated by sleep will be given the reward of praying. His sleep will be almsgiving.

Sunan Abi Dawud - Book 5, Hadith 65 – Saheeh



In the explanation of the above hadith, the scholars explain that if a person is sincere in his intention and is resolved to get up, and takes measures to help him to do that, but then something prevents him, such as the crying or screaming of a child, then there is the hope that he will attain the reward of qiyaam, because of the following hadeeth:

حَدَّثَنَا مَطَرُ بْنُ الْفُضْلِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا الْعَوَّامُ، حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السَّكْسَكِيُّ، قَالَ سَمِعْتُ أَبَا بُرْدَةَ، وَاضْطَحَبَ، هُوَ وَيَزِيدُ بْنُ أَبِي كَبْشَةَ فِي سَفَرٍ، فَكَانَ يَزِيدُ يَصُومُ فِي السَّفَرِ فَقَالَ لَهُ أَبُو بُرْدَةَ سَمِعْتُ أَبَا مُوسَى مِرَارًا يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا " .

Narrated Ibrahim Abu Isma'il As-Saksaki:

I heard Abu Burda who accompanied Yazid bin Abi Kabsha on a journey. Yazid used to observe fasting on journeys. Abu Burda said to him, "I heard Abu Musa several times saying that Allah's Apostle said,

'When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health.'

Sahih al-Bukhari 2996 - Saheeh

Al-Haafiz Ibn Hajar (may Allah have mercy on him) said: This refers to one who used to do an act of worship then was prevented from doing it, and his intention was that if it was not for that impediment, he would have continued doing it, as is mentioned clearly in the above hadith.

That also appears in the hadeeth of 'Abd-Allah ibn 'Amr ibn al-'Aas, which is attributed to the Prophet ﷺ (blessings and peace of Allah be upon him): "If a person is doing well in worship then he becomes sick, it is said to the angel who is appointed over him: Record for him (a reward) like that of the action he used to do when he was healthy, until I make him healthy or take him to Me." Narrated by 'Abd al-Razzaaq and Ahmad; classed as saheeh by al-Haakim, al-Albaani and the commentators on Musnad Ahmad.

Imam Ahmad narrated a hadeeth from Anas (May Allah be pleased with him) which he attributed to the Prophet ﷺ (blessings and peace of Allah be upon him): "If Allah tests a Muslim with some calamity in his body, Allah says: 'Record for him his righteous deeds that he used to do.' If He heals him, then He has washed him and purified him, and if He takes his (soul, in death), He will forgive him and have mercy on him." [Classed as hasan by al-Albaani and the commentators on Musnad Ahmad].

According to the hadeeth of 'Ayesha R.A. which was narrated by al-

Nasa'i: "There is no Muslim man who prays at night then is overcome by sleep or pain, but the reward of his prayer will be recorded for him and his sleep is a charity for him." (Classed as saheeh by al-Albaani).

IF ONE IS UNABLE TO PROPERLY FOCUS ON WHAT HE IS SAYING

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَاسْتَعْجَمَ الْقُرْآنَ عَلَى لِسَانِهِ فَلَمْ يَدْرِ مَا يَقُولُ فَلْيُصْطَجِعْ "

The Messenger of Allah (ﷺ) as saying: When one of you gets up by night (to pray), and falters in reciting the Quran (due to sleep), and he does not understand what he utters, he should sleep.

Sunan Abi Dawud - Book 5, Hadith 62 - Saheeh

Commentary:

In al-Adaab al-Kubra, one of the wise men said: Drowsiness takes away reason, but sleep increases it.



WORSHIP THROUGHOUT THE NIGHTS IN RAMADAN

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، وَدَاوُدُ بْنُ أُمَيَّةَ، أَنَّ سُفْيَانَ، أَخْبَرَهُمْ عَنْ أَبِي يَعْفُورٍ، - وَقَالَ دَاوُدُ عَنْ ابْنِ عُبَيْدِ بْنِ نِسْطَائِسَ، - عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ وَشَدَّ الْمِئْزَرَ وَأَيَّقَطَ أَهْلَهُ . قَالَ أَبُو دَاوُدَ وَأَبُو يَعْفُورٍ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُبَيْدِ بْنِ نِسْطَائِسَ .

Narrated 'Ayesha (May Allah be pleased with her):

When the last ten days of Ramadan came, the Prophet (ﷺ) kept vigil and prayed during the whole night, and tied the wrapper tightly, and awakened his family (to pray during the night).

Abu Dawud said: The name of Abu Ya'fur is 'Abd al-Rahman b. 'Ubaid b. Nistas.

Sunan Abi Dawud 1376 – Saheeh



أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْعَبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ قَالَ " مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا عُفِّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

It was narrated that Abu Hurairah said:

"The Messenger of Allah used to encourage (us) to pray Qiyam during Ramadan, without insisting on that, and he said: 'Whoever spends the nights of Ramadan in prayer (Qiyam) out of faith and in the hope of reward, he will be forgiven his previous sins'

Sunan an-Nasa'i 2198 – Saheeh



وعن عائشة رضي الله عنها، قالت: كان رسول الله صلى الله عليه وسلم يجاور في العشر الأواخر من

رمضان، ويقول: "تَحَرُّوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ"

'Ayesha (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) used to seclude himself (in the mosque) during the last ten nights of Ramadan. He would say, "Search for Lailat-ul-Qadr (Night of Decree) in the last ten nights of Ramadan."

Riyad us Saliheen, Book 9, Hadith 1191 – Saheeh



حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، - قَالَ إِسْحَاقُ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ أَبِي يَعْفُورٍ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ وَأَيْقَظَ أَهْلَهُ وَجَدَّ وَشَدَّ الْمِئْزَرَ .

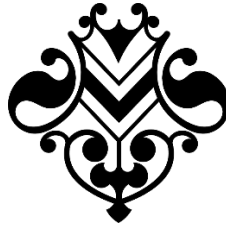
'Ayesha (Allah be pleased with her) reported that when the last ten nights began Allah's Messenger (ﷺ) kept awake at night (for prayer and devotion), wakened his family, and prepared himself to observe prayer (with more vigour).

Saheeh Muslim 1174 - Saheeh



CHAPTER 16

MANNERS OF BEING AWAKE AT NIGHT FOR PRAYER



CLEAN YOUR TEETH WHEN YOU WAKE UP

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ مَنُصُورٍ، وَخُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُورُ فَاَهُ.

Narrated Hudhaifa:

When the Prophet ﷺ got up at night (for the night prayer), he used to clean his mouth.

Saheeh al-Bukhari 889 - Saheeh

DO NOT DISTURB THE SLEEPING PERSONS

عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ، قَالَ أَقْبَلْتُ أَنَا وَصَاحِبَانِ، لِي قَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجَهْدِ فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَيْسَ أَحَدٌ يَقْبَلُنَا فَاتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى بِنَا أَهْلُهُ فَإِذَا ثَلَاثَةٌ أَعَزَّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " احْتَلِبُوا هَذَا اللَّبَنَ بَيْنَنَا ". فَكُنَّا نَحْتَلِبُهُ فَيَشْرَبُ كُلُّ إِنْسَانٍ نَصِيبَهُ وَتَرَفَعَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصِيبَهُ فَيَجِيءُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ فَيَسْلَمُ عَلَيْنَا تَسْلِيمًا لَا يُوقِظُ النَّائِمَ وَيُسْمِعُ الْيَقْظَانَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيَصَلِّي ثُمَّ يَأْتِي شَرَابَهُ فَيَشْرَبُهُ .

Narrated Al-Miqdad bin Al-Aswad:

"Two of my companions and I went and presented ourselves to the Companions of the Prophet (ﷺ), for our hearing and sight had gone from suffering (hunger and thirst). But there was no one who would accept us. So we went to the Prophet (ﷺ) and he brought us to his family where there were three goats. The Prophet (ﷺ) said: 'Milk these.' We milked them, and each person drank his share, and we put aside a share for the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) came during the night and gave the Salaam such that it would not wake the sleeping person, and the one who was awake could hear it. Then he went to the Masjid to perform Salat. Then he went for his drink and drank it."

Jami at-Tirmidhi Book 42, Hadith 32 - Saheeh



WHEN THE FIRST ADHAN FOR FAJR IS CALLED, EAT THE SUHOOR IF FASTING

عَنِ ابْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَمْنَعَنَّ أَحَدُكُمْ أَذَانَ بِلَالٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ يُنَادِي - لِيَرْجِعَ فَأَيْمَكُمْ، وَيُنَبِّتَهُ نَائِمَكُمْ، وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هَكَذَا - وَجَمَعَ يَحْيَى كَفَيْهِ - حَتَّى يَقُولَ هَكَذَا ". وَمَدَّ يَحْيَى إصْبَعَيْهِ السَّبَّابَتَيْنِ.

Narrated Ibn Mas'ud:

Allah's Messenger (ﷺ) said, "The (call for prayer) Adhan of Bilal should not stop anyone of you from taking his Suhur for he pronounces the Adhan in order that whoever among you is praying the night prayer, may return (to eat his Suhur) and whoever among

you is sleeping, may get up, for it is not yet dawn (when it is like this)." (Yahya, the sub-narrator stretched his two index fingers sideways).

Saheeh al-Bukhari Book 95, Hadith ²

Commentary:

There were two calls for salaah ul-fajr (prayer) at the time of Allah's Messenger (peace be upon him), the first just before dawn—for those who are awake performing night prayers(Qiyam Al-layl) so as for them to either rest for Fajr or have food if they intend to fast the next day, and for those who are asleep in order they may begin to arouse and be ready for Fajr (since it is preferred as early as possible)—and the second at the actual time of fajr to indicate the appropriate time and to call people to the prayer, among other benefits of the Adhan.

Some Ulama believe that the Tahajjud Adhan (given by Bilal R.A.) is given only in Ramadan. Others believe, the Tahajjud Azan is to be given throughout the year.



عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَخْذُومَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ عَلِّمْنِي سُنَّةَ الْأَذَانِ . قَالَ فَمَسَحَ مُقَدَّمَ رَأْسِي وَقَالَ " تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ تَرْفَعُ بِهَا صَوْتَكَ ثُمَّ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ تَخْفِضُ بِهَا صَوْتَكَ ثُمَّ تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَتَّى عَلَى الصَّلَاةِ حَتَّى عَلَى الصَّلَاةِ حَتَّى عَلَى الْفَلَاحِ حَتَّى عَلَى الْفَلَاحِ فَإِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتَ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ "

Abu Mahdhurah reported; I said; Messenger of Allah, teach me the method of ADHAN (how to pronounce the call to prayer). He wiped my forehead (with his hand) and asked me to pronounce; Allah is most great. Allah is the most great. Allah is the most great. Allah is most great, raising your voice while saying them (these words). Then you must raise your voice in making the testimony:

I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah. Lowering your voice while saying them (these words). Then you must raise your voice in making the testimony: I testify that there is no god but Allah, I testify there is no god but Allah; I testify Muhammad is the Messenger of Allah, I testify Muhammad is the Messenger of Allah. Come to prayer, come to prayer; come to salvation, come to salvation. If it is the morning prayer, you must pronounce; prayer is better than sleep, prayer is better than sleep, Allah is most great; there is no god but Allah.

Sunan Abi Dawud, Book 2, Hadith 110 - Saheeh

Commentary:

There are various Daif ahadith related to this topic which provide various circumstances in which the wording ‘Prayer is better than sleep’ were included in the prayer. There are two main situations mentioned in them which are both incorrect and fabricated as explained by the scholars of hadith.

One of the narration mentions that Bilal R.A. came to Prophet PBUH once and found him sleeping. He then said that ‘prayer is better than sleep’. These words were then made mandatory. This is DAIF and should be rejected.

The second narration mentions the same scenario but replaces prophet PBUH with Umar R.A. This again should be rejected.



NIGHT WORSHIP SHOULD MAKE YOU MORE HUMBLE

عن أحمد عن مُطَرِّفٍ قَالَ رَحِمَهُ اللَّهُ لِأَنَّ أَيْتَ نَائِمًا وَأُصْبَحَ نَائِمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَيْتَ قَائِمًا وَأُصْبَحَ مُعْجَبًا

Ahmad reported: Mutarrif, may Allah have mercy on him, said, “That I spend the night sleeping and awaken regretful is more beloved to me than to spend the night standing in prayer and awaken impressed with myself.”

Al-Zuhd li-Ahmad Ibn Hanbal 1357



IF YOU ARE NOT ATTENTIVE IN YOUR PRAYER AND RECITATION, GO BACK TO SLEEP

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَاسْتَعْجَمَ الْقُرْآنَ عَلَى لِسَانِهِ فَلَمْ يَدْرِ مَا يَقُولُ فَلْيَضْطَجِعْ "

The Messenger of Allah (ﷺ) as saying: When one of you gets up by night (to pray), and falters in reciting the Quran (due to sleep), and he does not understand what he utters, he should sleep.

Sunan Abi Dawud - Book 5, Hadith 62 - Saheeh



VOLUNTARY WORSHIP AT NIGHT SHOULD NOT MAKE US OBLIVIOUS TO OBLIGATORY RESPONSIBILITIES

قَالَ مُجَاهِدٌ وَسُئِلَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ، يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ لَا يَشْهَدُ جُمُعَةً وَلَا جَمَاعَةً قَالَ هُوَ فِي النَّارِ . قَالَ حَدَّثَنَا بِذَلِكَ هَذَا حَدَّثَنَا الْمُحَارِبِيُّ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ . قَالَ وَمَعْنَى الْحَدِيثِ أَنَّ لَا يَشْهَدَ الْجَمَاعَةَ وَالْجُمُعَةَ رَغْبَةً عَنْهَا وَاسْتِخْفَافًا بِحَقِّهَا وَتَهَاوُنًا بِهَا .

Mujahid said:

"Ibn Abbas was asked about a man who fasted during the day and stood (in prayers) during the night, but he did not attend the Friday prayer nor congregational prayer. He replied: 'He is in the Fire.'"

Jami at-Tirmidhi 218 - Da'if



DEVELOP CONSISTENCY

حَدَّثَنَا عَبَّاسُ بْنُ الْحُسَيْنِ، حَدَّثَنَا مُبَشِّرٌ، عَنِ الْأَوْزَاعِيِّ،.. وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الْأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا عَبْدَ اللَّهِ، لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ ". وَقَالَ هَسَامٌ حَدَّثَنَا ابْنُ أَبِي الْعَشِيرِينَ، حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، مِثْلَهُ. وَتَابَعَهُ عَمْرُو بْنُ أَبِي سَلَمَةَ عَنِ الْأَوْزَاعِيِّ،..

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) said to me, "O `Abdullah! Do not be like so and so who used to pray at night and then stopped the night prayer."

Saheeh al-Bukhari 1152 – Saheeh



DO NOT SINGLE OUT FRIDAY NIGHT FOR QIYAM UL LAYL:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا تخصوا ليلة الجمعة بقيام من بين الليالي، ولا تخصوا يوم الجمعة بصيام من بين الأيام إلا أن يكون في صوم يصومه أحدكم"

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Do not single out the Friday night among all other nights for standing in (Tahajjud) prayer, and do not single out Friday among all other days for Saum (fasting) except that one you have accustomed to."

Riyad us Saliheen, Book 18, Hadith 1760 – Saheeh

Commentary:

With regards to fasting, the Prophet (ﷺ) recommended to those who intend to fast on Fridays to also fast on either a day before or a day after. This compulsion is not there for other days. Fasting on Mondays and Thursdays was a sunnah of the Prophet (ﷺ).

The scholars said: The reason why it is forbidden is that Friday is a day of Dua, dhikr and worship, such as ghusl, going to the prayer early and waiting for the prayer, listening to the khutbah and reciting a lot of dhikr after it, because Allah says: "Then when the

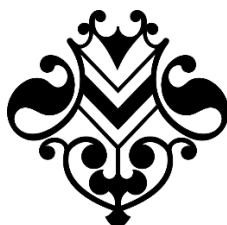
(Jumu'ah) Salaah (prayer) is ended, you may disperse through the land, and seek the Bounty of Allah (by working), and remember Allah much" [al-Jumu'ah 62:10]. And there are other acts of worship to be done on this day, so it is Mustahab not to fast then, so that one will have more energy to do these duties and perform them in an energetic manner and be happy to do them and enjoy them without feeling bored or tired. This is like the pilgrim on the day of 'Arafah in 'Arafah: the Sunnah is for him not to fast, as stated above.

If it is said: If that was the case, the prohibition would still apply to fasting the day before or the day after, because the reason still applies, the response to that is that he will attain reward for fasting the day before or the day after, which will make up for any shortfall in his duties on Friday that occurs because of his fasting. This is the correct view on the wisdom behind not singling out Friday for fasting.

And it was said that the reason is that there is the fear of going to extremes in venerating Friday and people becoming infatuated with it as some people became infatuated about Saturday. But this is a weak view which is contradicted by the fact the Muslims offer Jumu'ah prayer and do other acts which are an expression of veneration of that day.



VISITING GRAVEYARDS AT NIGHT



We know from the athar (events and sayings of the companions and early generations) and the ahadith that the worship at night was not confined to salah and dhikr alone. The companions also used to do other acts of worship which also included visiting the graveyards to remind one's self of death or to make prayer for the deceased, and burying the dead. Accordingly, the scholars deem it permissible to visit the graveyards at night. However, if there is any risk involved (because of presence of drunk people or thieves etc.), then it is not recommended as the Maqasid or objectives of Islamic Shariah include protection of life, lineage and belongings. The following ahadith put light on permissibility of visiting the graveyards at night.



VISTING THE GRAVEYARD

أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ بْنِ مَخْرَمَةَ، يَقُولُ سَمِعْتُ عَائِشَةَ، تُحَدِّثُ قَالَتْ : أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْنَا : بَلَى . قَالَتْ : لَمَّا كَانَتْ لَيْلَتِي الَّتِي هُوَ عِنْدِي تَغْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

انْقَلَبَ فَوَضَعَ تَعْلِيَهُ عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ، فَلَمْ يَلْبَثْ إِلَّا رَيْثَمَا ظَنَّ أَنِّي قَدْ رَقَدْتُ، ثُمَّ انْتَعَلَ رُوَيْدًا وَأَخَذَ رِدَاءَهُ رُوَيْدًا، ثُمَّ فَتَحَ الْبَابَ رُوَيْدًا وَخَرَجَ رُوَيْدًا وَجَعَلْتُ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَقَنَعْتُ إِزَارِي، وَأَنْطَلَقْتُ فِي إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ، فَرَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ فَأَطَالَ، ثُمَّ انْحَرَفَ فَأَنَحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَزَّوَلْ فَهَزَّوَلْتُ، فَأَخْصَرَ فَأَخْصَرْتُ وَسَبَقْتُهُ فَدَخَلْتُ، فَلَيْسَ إِلَّا أَنْ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: " مَا لَكَ يَا عَالِيَشَةُ حَشِيًّا رَابِيَةً ". قَالَتْ: لَا. قَالَ: " لَتُخْبِرَنِي أَوْ لِيُخْبِرَنِي اللَّطِيفُ الْخَبِيرُ ". قُلْتُ: يَا رَسُولَ اللَّهِ بَأَيِّ أَنتَ وَأُمِّي، فَأَخْبَرْتُهُ الْخَبَرَ. قَالَ: " فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتَ أَمَامِي ". قَالَتْ: نَعَمْ، فَلَهَزَنِي فِي صَدْرِي لَهْزَةً أَوْجَعَنِي، ثُمَّ قَالَ: " أَظَنْدَتِ أَنْ يَحْيِفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ ". قُلْتُ: مَهْمَا يَكُفُّمُ النَّاسُ فَقَدْ عَلِمَهُ اللَّهُ. قَالَ: " فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ وَلَمْ يَدْخُلْ عَلَيَّ وَقَدْ وَضَعْتَ ثِيَابَكَ فَنَادَانِي، فَأَخْفَى مِنْكَ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكَ، فَظَنَنْتُ أَنْ قَدْ رَقَدْتُ وَكَرِهْتُ أَنْ أُوْقِظَكَ، وَخَشِيتُ أَنْ تَسْتَوْحِشِي، فَأَمَرَنِي أَنْ آتِيَ الْبَقِيعَ فَأَسْتَغْفِرَ لَهُمْ ". قُلْتُ: كَيْفَ أَقُولُ يَا رَسُولَ اللَّهِ قَالَ: " قُولِي السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَآجِقُونَ ".

Muhammad bin Qais bin Makhramah said:

"Ayesha said: 'Shall I not tell you about me and about the Prophet?' We said: 'Yes.' She said: 'When it was my night when he was with me' - meaning the Prophet - 'He came back (from 'Isha' prayer), put his sandals by his feet and spread the edge of his Izar on his bed. He stayed until he thought that I had gone to sleep. Then he put his sandals on slowly, picked up his cloak slowly, then opened the door slowly and went out slowly. I covered my head, put on my vie and tightened my waist wrapper, then I followed his steps until he came to Al-Baqi'. He raised his hands three times, and stood there for a long time, then he left and I left. He hastened and I also hastened; he ran and I also ran. He came (to the house) and I also came, but I got there first and entered, and as I lay down he came in. He said: 'Tell me, or the Subtle, the All-Aware will tell me.' I said: 'O Messenger of Allah, may my father and mother be ransomed for

you,' and I told him (the whole story). He said: 'So you were the black shape that I saw in front of me?' I said, 'Yes.' He gave me a nudge on the chest which I felt, then he said: 'Did you think that Allah and His Messenger would deal unjustly with you?' I said: 'Whatever the people conceal, Allah knows it.' He said: Jibril came to me when I saw you, but he did not enter upon me because you were not fully dressed. He called me but he concealed that from you, and I answered him, but I concealed that from you too. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you would be frightened. He told me to go to Al-Baqi' and pray for forgiveness for them.' I said: 'What should I say, O Messenger of Allah?' He said: 'Say" Peace be upon the inhabitants of this place among the believers and Muslims. May Allah have mercy upon those who have gone on ahead of us and those who come later on, and we will join you, if Allah wills.'"

Sunan an-Nasa'i 2037 - Saheeh



BURYING THE DECEASED AT NIGHT

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرِ قَدْ دُفِنَ لَيْلًا فَقَالَ " مَتَى دُفِنَ هَذَا ". قَالُوا الْبَارِحَةَ. قَالَ " أَفَلَا آذَنْتُمُونِي ". قَالُوا دَفَنَاهُ فِي ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُوقِظَكَ. فَقَامَ فَصَفَّفْنَا خَلْفَهُ. قَالَ ابْنُ عَبَّاسٍ وَأَنَا فِيهِمْ فَصَلَّى عَلَيْهِ.

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) passed by a grave of a deceased who had been buried at night. He said, "When was this (deceased) buried?"

The people said, "Yesterday." He said, "Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He stood up and we lined up behind him. (Ibn 'Abbas said): I was one of them, and the Prophet (ﷺ) offered the funeral prayer.

Saheeh al-Bukhari 1321 – Saheeh

Commentary:

The above hadith shows the general permissibility to bury the deceased at night as the Prophet ﷺ is not reported in this hadith to have reprimanded the companions for doing this.



أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ الْفُطَّانُ الرَّقِّيُّ، قَالَ حَدَّثَنَا حَجَّاجٌ، قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ: خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ مَاتَ فَقُبِرَ لَيْلًا، وَكُنْ فِي كَفَنٍ غَيْرِ طَائِلٍ، فَزَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقْبَرَ إِنْسَانٌ لَيْلًا إِلَّا أَنْ يُضْطَرَّ إِلَى ذَلِكَ.

Jabir said:

"The Messenger of Allah delivered a Khutbah and mentioned a man among his Companions who had died and had been buried at night in a shroud that was not sufficient. The Messenger of Allah reprimanded them, telling them not to bury a person at night except in cases of emergency."

Sunan an-Nasa'i 2014 - Saheeh

Commentary:

In this hadith, the Prophet ﷺ reprimanded the companions because the due rights of the deceased could not be properly met because of hastening the burial. It tells us that in situations in which it is possible that the right of the deceased will not be given to him or her, then the burial at night should be avoided. This rights of the deceased also include the funeral prayer as explained in the next hadith.



وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { لَا تَدْفِنُوا مَوْتَاكُمْ بِاللَّيْلِ إِلَّا أَنْ تَضْطَرُّوا } أَخْرَجَهُ ابْنُ مَاجَهٍ . وَأَصْلُهُ فِي "مُسْلِمٍ", لَكِنْ قَالَ: زَجَرَ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ, حَتَّى يُصَلَّى عَلَيْهِ.

Jabir bin ‘Abdullah (RAA) narrated that the Messenger of Allah (ﷺ) said:

"Do not bury your dead during the night unless you have to do so." Related by Ibn Majah. Muslim reported a similar narration, but Jabir said in his narration, ‘The Prophet (ﷺ) disapproved that someone is buried at night, unless the funeral prayer has been offered for him.’

Sunan Ibn Majah 1521, Bulugh al-Maram 592 - Saheeh

Commentary:

The reports which indicate that it is makrooh to bury the dead at night are to be interpreted as referring to cases where burying a person at night may lead to the prayers for him not being offered properly, as was stated in the saheeh hadeeth, or his shrouding not being done properly, and it is easier for those who want to attend the funeral to do so during the day, and it is easier to bury him

properly and to follow the Sunnah when placing the deceased in the lahd during the day. This is in cases where it is not essential to hasten to bury him. Otherwise we should hasten to bury him even if that is at night.²⁵

This opinion is further strengthened by the advice of Ayesha R.A. that she should be buried at night [as explained in by Muhammad ibn Umar al-Waaqidi, and was also narrated by al-Haakim in al-Mustadrak (4/6-7) and by Ibn Sad in al-Tabaqaat (8/76-77), and in Siyar Alaam al-Nubalaa (2/192) and in other sources.]

Scholars explain:

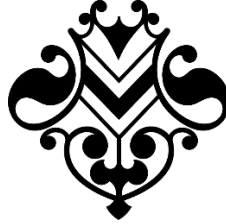
It seems, and Allah knows best, that she did not want her burial to be delayed, as it was reported that she died during the night on the 17th of Ramadaan, after Witr. Or it may have been because that was more concealing for her, or perhaps during her lifetime, especially towards the end of it, there appeared an idea that it was makrooh to bury people at night, and she wanted to make the correct Islamic ruling known. Or it may have been for some other reason. In general, it is permissible to bury a person at night if there is a reason to do so. And Allah knows best.²⁶



²⁵ Fatawa No. 15646, issued on 25-07-2001 under the supervision of Sheikh Saleh Al-Munajjid

²⁶ Fatwa no. 5284, Issued on 24-09-1999 under the supervision of Sheikh Saleh Al-Munajjid

GETTING UP FROM SLEEP



WIPE OFF SLEEP FROM YOUR FACE

عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ – وَهِيَ خَالَتُهُ – قَالَ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَأَهْلُهُ فِي طُولِهَا فَتَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ يَدَيْهِ..

Ibn Abbass (may Allah be pleased with them) narrated that he spent the night at his aunt's [Maymounah] house (may Allah be pleased with her). He said, "I lied across the pillow while my aunt and Allah's messenger both lied on the pillow. The Prophet (peace and blessings be upon him) slept until a little before or after the middle of the night. He (peace and blessings be upon him) woke up and began to wipe the sleep from his face with both his hands..."

Saheeh Bukhari 183, Saheeh Muslim 763 – Saheeh

Commentary:

Shaykh Muhammad ibn Salih Al-Uthaymeen (may Allah have mercy upon him) commented on this hadeeth saying:

This hadeeth shows it's permissible to spend the night in a house with a man and his wife under two conditions:

1. Permission is granted from both spouses.
2. No hardship results from this action.

The Prophet (peace and blessings be upon him) used to wake up early at night, before the middle part. He would stay awake until about a sixth of its part remained, then go back to sleep until the call for Fajr. This is what he did most of the time, and sometimes he remained awake from the middle of the night until Fajr.

It is a legislated (recommend) act to wipe the sleep from the face when waking up. By doing so you'll find energy.

(Sharh Saheeh Bukhari By Shaykh Al-Uthaymeen Hadeeth, 183)



USE THE SIWAK

عن حذيفة رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم، إذا قام من النوم يشوص فاه بالسواك.

Hudaifah (May Allah be pleased with him) reported: Whenever the Messenger of Allah (ﷺ) got up (from sleep), he would rub his teeth with Miswak (tooth-stick).

Riyad us Saliheen Book 9, Hadith 1197



ADHKAR OF WAKING UP

حَدَّثَنَا عَمْرُو النَّافِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ عَمَرُو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَتْلُو بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا نَامَ بِكُلِّ عُقْدَةٍ يَضْرِبُ عَلَيْكَ لَيْلًا طَوِيلًا فَإِذَا اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ وَإِذَا تَوَضَّأَ انْحَلَّتْ عُقْدَتَانِ فَإِذَا صَلَّى انْحَلَّتِ الْعُقْدُ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَالْأُصْبَحَ حَيْثُ النَّفْسُ كَسَلَانٌ " .

Abu Huraira transmitted it from the Messenger of Allah (ﷺ): When any one of you goes to sleep, the devil ties three knots at the back of his neck, sealing every knot with: " You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution two knots are loosened; and if he prays (all) knots will be loosened, and in the morning he will be active and in good spirits; otherwise we will be in bad spirits and sluggish in the morning.

Saheeh Muslim 776



حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ " بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا " . وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ "

Whenever the Prophet (ﷺ) intended to go to bed, he would recite: "Bismika Allahumma amutu wa ahya (With Your name, O Allah, I die and I live)." And when he woke up from his sleep, he would say: "Al-hamdu lil-lahil-ladhi ahyana ba'da ma amatana; wa ilaihi an-nushur

(All the Praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection). "

Saheeh al-Bukhari Book 80, Hadith 21



عَنْ أَبِي رَاشِدٍ الْخُبْرَانِيِّ، قَالَ أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِي فَقُلْتُ لَهُ حَدِّثْنَا مِمَّا، سَمِعْتَ مِنْ، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَلْقَى إِلَيَّ صَحِيفَةً فَقَالَ هَذَا مَا كَتَبَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَتَظَرُّتُ فِيهَا فَإِذَا فِيهَا إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ . فَقَالَ " يَا أَبَا بَكْرٍ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ وَأَنْ أَفْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْزَهُ إِلَى مُسْلِمٍ "

Abu Rashid Al-Hubrani said: "I came to `Abdullah bin `Amr and said to him: 'Report something to me that you heard from the Messenger of Allah (ﷺ).' So he set forth before me a scroll and said: 'This is what the Messenger of Allah (ﷺ) wrote for me.'" He said: "So I looked in it and found in it: 'Indeed, Abu Bakr As-Siddiq, may Allah be pleased with him, said: "O Messenger of Allah, teach me what to say at morning and afternoon." He said: "O Abu Bakr, say: 'O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner, I seek refuge in You from the evil of my soul and from the evil of Shaitan and his Shirk, or that I should do some evil to myself or bring it upon a Muslim (Allāhumma fāṭiras-samāwāti wal-arḍi, `ālimal-ghaibi wash-shahādati, lā ilāha illā anta, rabba kulli shai'in wa malīkahu, a'ūdhu bika min sharri nafsī wa min sharrish-shaitāni wa sharakihi, wa an aqtarifa `alā nafsī sū'an, aw ajurrahu ilā muslim).'"

Jami at-Tirmidhi, Book 48, Hadith 160



عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ فَقَالَ " يَا أَبَا أُمَامَةَ مَا لِي أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ ". قَالَ هُمُومٌ لَزِمْتَنِي وَدُيُونٌ يَا رَسُولَ اللَّهِ . قَالَ " أَفَلَا أُعَلِّمُكَ كَلَامًا إِذَا أَنْتَ قُلْتَهُ أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّكَ وَقَضَى عَنْكَ دَيْنَكَ ". قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعُجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ". قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمِّي وَقَضَى عَنِّي دَيْنِي .

Narrated AbuSa'id al-Khudri: One day the Messenger of Allah (ﷺ) entered the mosque. He saw there a man from the Ansar called Abu Umamah.

He said: What is the matter that I am seeing you sitting in the mosque when there is no time of prayer?

He said: I am entangled in cares and debts, O Messenger of Allah (ﷺ).

He replied: Shall I not teach you words by which, when you say them, Allah will remove your care, and settle your debt?

He said: Why not, Messenger of Allah?

He said: Say in the morning and evening: "O Allah, I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness, I seek refuge in Thee from cowardice and niggardliness, and I seek in Thee from being overcome by debt and being put in subjection by men."

He said: When I did that Allah removed my care and settled my debt.

Sunan Abi Dawud, Book 8, Hadith 140, Daif



حَدَّثَنَا جُبَيْرُ بْنُ أَبِي سُلَيْمَانَ بْنِ جُبَيْرٍ بْنِ مُطْعَمٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ لَمْ يَكُنْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَدْعُ هَؤُلَاءِ الدَّعَوَاتِ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ " اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي وَاحْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي " . قَالَ وَكَيْعٌ يَغْنِي الْخَسْفَ .

It was narrated that Ibn 'Umar said: "The Messenger of Allah (saas) never abandoned these supplications, every morning and evening: Allahumma inni as'alukal-'afwa wal-'afiyah fid-Dunya wal-akhirah. Allahumma inni as'alukal-'afwa wal-'afiyah fi dini wa dunyaya wa ahli wa mali. Allahum-mastur 'awrati, wa amin raw'ati wahfazni min bayni yadayya, wa min khalfi, wa 'an yamini wa 'an shimali, wa min fawqi, wa 'audhu bika an ughtala min tahti (O Allah, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allah, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me)." Waki' (one of the narrators, explaining) said: "Meaning Al-Khasf (disgrace)."

Sunan Ibn Majah, Book 34, Hadith 45, Saheeh



WASH HANDS

حَدَّثَنَا حَزْمَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ لَهْيَعَةَ، وَجَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَدْخُلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا "

It was narrated from Salim from his father that: The Messenger of Allah said: "When any one of you wakes up from sleep, he should not put his hand into the vessel until he has washed it."

Sunan Ibn Majah Book 1, Hadith 426 Saheeh



حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ ثَمْلَ لَيْثَةٍ، وَمَنْ اسْتَجَمَرَ فَلْيُوِزْ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يَدْخُلَهَا فِي وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ ".

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

Saheeh al-Bukhari Book 4, Hadith 28



CLEAN YOUR NOSE

حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَزْدِيَّ - عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ

إِبْرَاهِيمَ، عَنْ عَيْسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْزِلْ ثَلَاثَ مَرَّاتٍ فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيَاشِيمِهِ

Abu Huraira reported: The Apostle of Allah (ﷺ) said. When any one of you wakes up from sleep and performs ablution, he must clean his nose three times, for the devil spends the night in the interior of his nose.

Saheeh Muslim Book 2, Hadith 31 - Saheeh

Commentary:

Satan's spending the night inside the nostrils of a man is plausible. However, its actual state is better known to Allah. It may be that this is a figurative expression because bad excretions gather in the nose and cause laziness, indolence, slackness and negligence. And all these states are satanic dispositions. Blowing water out of the nose upon awakening from sleep might be performed as an individual act, or along with ablution. It is considered obligatory by Ahmad, while the majority of scholars consider it Sunnah.



عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ حِينَ يَسْتَيْقِظُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثُمَّ دَعَا رَبَّ اغْفِرْ لِي - غُفِرَ لَهُ " . قَالَ الْوَلِيدُ أَوْ قَالَ " دَعَا اسْتَجِيبَ لَهُ فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى فُبِلَتْ صَلَاتُهُ "

It was narrated that 'Ubadah bin As-Samit said:

"The Messenger of Allah (ﷺ) said: 'Whoever wakes up in the

morning and says upon waking: La ilaha illallah wahdahu la sharika lahu, lahu-mulku wa lahu-hamdu, wa Huwa 'ala kulli shay'in Qadir; Subhan-Allah walhamdu lillahi, wa la ilaha illallahu, wa Allahu Akbar, wa la hawla wa la quwwata illa billahil-'Aliyil-'Azim (None has the right to be worshipped but Allah alone, with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things. Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah, Allah is the Most Great, and there is no power and no strength except with Allah, the Most High, the Most Supreme), then he supplicates Rabbighfirli (O Lord, forgive me), he will be forgiven.'" Walid said: "Or he said: then if he supplicated, it will be answered for him then if he stood up and performed ablution and then performed prayer, his prayer would be accepted."

Sunan Ibn Majah Book 34, Hadith 52 - Saheeh



حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ خُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ " بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا ". وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ "

Whenever the Prophet (ﷺ) intended to go to bed, he would recite: "Bismika Allahumma amutu wa ahya (With Your name, O Allah, I die and I live)." And when he woke up from his sleep, he would say: "Al-hamdu lil-lahil-ladhi ahyana ba'da ma amatana; wa ilaihi an-nushur (All the Praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection). "

Saheeh al-Bukhari Book 80, Hadith 21 - Saheeh



WAKING UP CHILDREN FOR FAJR

The father is like the shepherd of his household and is responsible for his flock, as the Prophet (peace and blessings of Allah be upon him) said.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُنتُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, "Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock."

Saheeh Bukhari 6719, Saheeh Muslim 1829 – Saheeh

Based on that, he should educate his children and teach them to fulfill obligations and avoid haram (unlawful) things. That includes telling them to pray when they reach the age of seven years. But the father should be

kind in teaching his small children how to pray, and he should encourage them by praising them, and giving them gifts and rewards so that they will get used to it and love it. You can delay waking children up until near sunrise, and encourage them to sleep early so that it will be easier for them to get up. There is nothing wrong with you not waking them up on days when you think it will be too hard for them to wake up, because – for example – they went to sleep late or because it is very cold, and so on. But remember that here we are talking about children who are less than 10 years old.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked: I have a son who is about nine years old; should I wake him up for Fajr prayer?

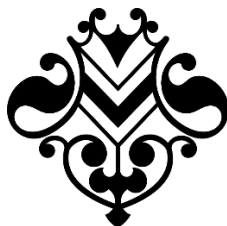
He replied: Yes, if a man has children, male or female, who have reached the age of ten, he should wake them up. With regard to children who are younger than that, if he wakes them up so that they may pray on time, that is better, but there is no sin on him if he does not do that. But it is better to wake them up, because the Prophet ﷺ (peace and blessings of Allah be upon him) said: "Tell your children to pray when they are seven years old and hit them (lightly, as a token punishment) if they do not pray when they are ten, and separate them in their beds."

He was also asked: My son is eight years old; should I wake him up to pray Fajr? If he does not pray, am I sinning? He replied: It seems that it depends. If it is winter, for example, and it is very cold, then there is nothing wrong with leaving him and telling him to pray when he wakes up. But if the weather is normal and there is no harm done by waking

him up, then you should wake him up so that he will get used to praying with the people. Nowadays, praise be to Allah, there are young boys between the ages of seven and ten whom we see coming with their fathers to pray Fajr. If a child gets used to that from an early age there is a great deal of goodness in that. But if it causes hardship, then you do not have to wake them up. But when they wake up you should tell them to pray.



FAJR PRAYER AND ITS ADHAN



‘PRAYER IS BETTER THAN SLEEP’

حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ بِلَالٍ، أَنَّهُ أَتَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُؤَذِّنُهُ بِصَلَاةِ الْفَجْرِ فَقِيلَ هُوَ نَائِمٌ . فَقَالَ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فَأُفِرَّتْ فِي تَأْذِينِ الْفَجْرِ فَتَبَتِ الْأَمْرُ عَلَى ذَلِكَ .

It was narrated that Bilal came to the Prophet to call him for the Fajr prayer, and was told:

"He is sleeping." He said: "As-salatu khairum minan-nawm, As-salatu khairum minan-nawm (The prayer is better than sleep, the prayer is better than sleep). These words were approved of in the Adhan for the Fajr, and that is how it remained.

Sunan Ibn Majah - Book 3, Hadith 11 - Da'if



عَنْ أَبِي مَحْذُورَةَ قَالَ كُنْتُ أُؤَذِّنُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُنْتُ أَقُولُ فِي أَذَانِ الْفَجْرِ الْأَوَّلِ

حَيَّ عَلَى الْفَلَاحِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

Abu Mah'dhura reported: I was [one of] the caller to prayer for the Messenger of Allah, peace and blessings be upon him, and I would say during the first call of the dawn prayer, "Hurry to success! Prayer is better than sleep! Prayer is better than sleep! Allah is the greatest! Allah is the greatest! There is no God but Allah!

Sunan An-Nasa'i 647 – Saheeh



SUNNAH RAKAHS BEFORE FAJR

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ حَفِظْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ رَكَعَاتٍ رَكَعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَهَا، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ، وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ، وَرَكَعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، وَكَانَتْ سَاعَةً لَا يَدْخُلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا. حَدَّثَنِي حَفْصَةُ، أَنَّهَا كَانَتْ إِذَا أَدَّانَ الْمُؤَدِّنُ وَطَلَعَ الْفَجْرُ صَلَّى رَكَعَتَيْنِ.

Narrated Ibn 'Umar:

I remember ten Rakat of Nawafil from the Prophet, two Rakat before the Zuhr prayer and two after it; two Rakat after Maghrib prayer in his house, and two Rakat after 'Isha' prayer in his house, and two Rakat before the Fajr prayer and at that time nobody would enter the house of the Prophet ﷺ.

Hafsa told me that the Prophet (ﷺ) used to offer two Rakat after the call

maker had made the Adhan and the day had dawned.

Saheeh al-Bukhari 1180, 1181 – Saheeh



حَدَّثَنَا أَبُو الثُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ قُلْتُ لِابْنِ عُمَرَ أَرَأَيْتَ الرُّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ أُطِيلُ فِيهِمَا الْقِرَاءَةَ فَقَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُؤَيِّزُ بِرُكْعَةٍ وَيُصَلِّي الرُّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ وَكَأَنَّ الْأَذَانَ بِأُذُنَيْهِ. قَالَ حَمَّادُ أَيْ سُرْعَةً.

Narrated Anas bin Seereen:

I asked Ibn `Umar, "What is your opinion about the two rak'at before the Fajr (compulsory) prayer, as to prolonging the recitation in them?" He said, "The Prophet (ﷺ) used to pray at night two rak'at followed by two and so on, and end the prayer by one rak'ah witr. He used to offer two rak'at before the Fajr prayer immediately after the Adhan." Hammad, the sub-narrator said, "That meant (that he prayed) quickly."

Saheeh al-Bukhari 995 – Saheeh



أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، قَالَ حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَكَتَ الْمُؤَذِّنُ بِالْأُولَى مِنْ صَلَاةِ الْفَجْرِ قَامَ فَرَكَعَ رُكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بَعْدَ أَنْ يَتَبَيَّنَ الْفَجْرُ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ .

It was narrated that Aishah said:

"When the Muaddhin fell silent after the Adhan for the beginning of Fajr, he would pray two brief rak'ahs, then he would lie down on his right side."

Sunan an-Nasa'i 1762 – Saheeh



LAYING DOWN AFTER SUNNAHS OF FAJR PRAYER

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُزَيْدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى رَكَعَتَيِ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ.

Narrated `Ayesha:

The Prophet (ﷺ) used to lay down on his right side, after offering two rak'at (Sunna) of the Fajr prayer.

Saheeh al-Bukhari Book 19, Hadith 39 - Saheeh



حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُزَيْدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى رَكَعَتَيِ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ.

Narrated `Ayesha: The Prophet (ﷺ) used to lie down on his right side, after offering two rak'at (Sunna) of the Fajr prayer.

Saheeh al-Bukhari Book 19, Hadith 39 - Saheeh



عَنْ مَحْزَمَةَ بْنِ سُلَيْمَانَ، أَنَّ كُرَيْبًا، مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ، قَالَ : سَأَلْتُ ابْنَ عَبَّاسٍ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ قَالَ : بَتُّ عِنْدَهُ لَيْلَةً وَهُوَ عِنْدَ مَيْمُونَةَ، فَتَنَامَ حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ نِصْفُهُ اسْتَيْقَظَ فَقَامَ إِلَى شَنْ فِيهِ مَاءٌ فَتَوَضَّأَ وَتَوَضَّأْتُ مَعَهُ، ثُمَّ قَامَ فَقُمْتُ إِلَى جَنْبِهِ عَلَى يَسَارِهِ فَجَعَلَنِي عَلَى يَمِينِهِ، ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي كَأَنَّهُ يَمَسُّ أُذُنِي كَأَنَّهُ يُوقِظُنِي فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، قُلْتُ : فَقَرَأَ فِيهِمَا بِأَمِّ الْقُرْآنِ فِي كُلِّ رَكْعَةٍ ثُمَّ سَلَّمَ ثُمَّ صَلَّى حَتَّى صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً بِالْوُثْرِ، ثُمَّ نَامَ فَأَتَاهُ بِلَالٌ فَقَالَ : الصَّلَاةُ يَا رَسُولَ اللَّهِ . فَقَامَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ صَلَّى لِلنَّاسِ .

The client of Ibn 'Abbas said that he asked him:

How would the Messenger of Allah (ﷺ) pray during the night? He replied: I spent a night with him when he was with Maimunah. He slept and awoke when half the night or one-third of it had passed. He stood up and went to a leather bag containing water. He performed ablution and I also performed ablution with him. He then stood up and I also stood at his left side. He made me stand at his right side. He then put his hand upon my head, as he was touching my ear and awakening me. He then prayed two light rak'ahs and recited Surah al-Fatihah in each of them, and uttered the salutation. He then prayed eleven rak'ahs observing the witr and slept. Then Bilal came to him and said: Prayer, Messenger of Allah. He got up and prayed two rak'ahs, and then led the people in the prayer.

Sunan Abi Dawud Book 5, Hadith 115 Saheeh



FAJR PRAYER IN CONGREGATION

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَوْ يَعْلَمُ النَّاسُ مَا فِي التَّدَاةِ وَالصَّغْرِ الْأُولَى، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهَا وَلَوْ حَبَوًّا " .

Narrated Abu Huraira:

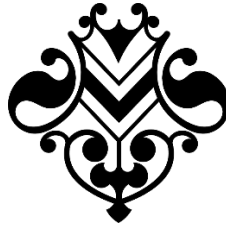
Allah's Messenger (ﷺ) said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of 'Isha' and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

Saheeh al-Bukhari 615 – Saheeh



CHAPTER 20

IF THE FAJR PRAYER IS MISSED BECAUSE OF SLEEP



أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، قَالَ ذَكَرُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَوْمَهُمْ عَنِ الصَّلَاةِ فَقَالَ " إِنَّهُ لَيْسَ فِي التَّوَمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيَصِلْهَا إِذَا ذَكَرَهَا " .

It was narrated that Abu Qatadah said:

"They told the Prophet (ﷺ) that they had slept and missed the prayer. He said: 'There is no negligence when one sleeps, rather negligence is when one is awake. If anyone of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it.'"

Sunan an-Nasa'i Book 6, Hadith 622 – Saheeh

Commentary:

It means that if you slept and missed Isha or Fajr (or any other prayer), you are required to make it up when you wake up.



دَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ
الْبَصْرِيِّ، عَنْ عَلِيٍّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ النَّائِمِ حَتَّى
يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَشُبَّ وَعَنِ الْمَعْنُوءِ حَتَّى يَعْقِلَ "

The the Messenger of Allah (ﷺ) said: "The pen has been lifted from three; for the sleeping person until he awakens, for the boy until he becomes a young man and for the mentally insane until he regains sanity."

Jami at-Tirmidhi - Book 17, Hadith 1 – Hasan

Commentary:

This means that if one had an intention to wake up and one made necessary arrangements to wake up, however the person missed it because of being overtaken by sleep, then in that case, one is not sinful. However, one has to make up this missed prayer.



حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو الْأَحْوَصِ، قَالَ حَدَّثَنَا مَنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ
عنه - قَالَ ذَكَرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقِيلَ مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ مَا قَامَ إِلَى الصَّلَاةِ.
فَقَالَ " بَالَ الشَّيْطَانُ فِي أُذُنِهِ " .

Narrated `Abdullah:

A person was mentioned before the Prophet ﷺ and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet ﷺ said, "Satan urinated in his ears."

Saheeh al-Bukhari, Book 19, Hadith 25 - Saheeh

Commentary:

In order to elaborate the meaning of this hadith, we have quoted below the commentary from Waqar Akbar Cheema (founder of ICRAA – Islamic Centre for Research and Academics).

Being the most important point in the narration, it requires a good knowledge of the Arabic language to understand this [concerning the metaphor used in this].

Mention of urination is actually to denote the worst overpowering of sleep that pleases Satan.

Ibn Hajar (d. 852 A.H.) writes:

هو مثل مضروب للغافل عن القيام بثقل النوم كمن وقع البول في أذنه فثقل أذنه وأفسد حسه والعرب
تكني عن الفساد بالبول

“It is an example used for the one who is negligent of prayers due to heavy sleep as if he has got his ear filled with urine till it became weighed down and his senses got corrupted. Arabs have used urination as a metaphor for corruption.”

Likewise, al-Nawawi (d. 676 A.H.) says;

معناه استخف به واحتقره واستعلى عليه يقال لمن استخف بإنسان وخدعه بال في أذنه وأصل ذلك
في دابة تفعل ذلك بالأسد إذلالاً له وقال الحربي معناه ظهر عليه وسخر منه

“And its meaning is to scoff at, deride and belittle. It is said for the one who scorns a human and deceives him that he urinated in his ear. The

origin of this term came from an animal doing it to a [sleeping] lion as an act of humiliation. Al-Harbi said, 'It means he became victorious over him and is ridiculing him.'"

Further, it is actually a proverbial use denoting the spoilt. A poet said;

بال سهيل في الفضيخ ففسد

Literally, it would be,

"Canopus urinated in the beverage and it was spoiled."

However, it means; "... that when Canopus rises [aurorally, which it does, in central Arabia, early in August, the making of that beverage is stopped, for] the season of unripe dates has passed, and they have become ripe."

Ibn Battal points to a verse of Al-Farazdaq in which there is a link of urine with corruption and trouble. He said;

وإن الذى يسعى ليفسد زوجتى

كساع إلى أسد الشرى يستبيلها

"And verily he who strives to corrupt my wife is like one betaking himself to the lions of Esh-Shara' (a certain road abounding with those animals) to receive their urine in his hand."

We can see urine represents changing the condition, perversion and trouble. Therefore, urination in the hadith under consideration is about evil due to negligence from the duties prescribed by Allah- something

Satan loves so much!

The following comment by the great hadith scholar and a wonderful jurist, Abu Ja'far al-Tahawi (d. 321 A.H.) explains it very well;

وكان النوم المذكور في الحديث ... نوما كان من نأئمه تضييعه فرض الله عز وجل في العشاء، ثم خلافه لما كرهه له نبيه صلى الله عليه وسلم من النوم قبلها الذي كان سببا لتضييعها، ولترك أداء فرضها في الوقت الذي أوجب الله عز وجل عليه أدائه فيه، فكان في ذلك مخالفا لربه عز وجل، مطيعا للشيطان فيما يريد منه، فضرب على أذنيه بذلك النوم، وهو ما ألقى فيها من ثقل النوم، والعرب تسمي مثل ذلك ضربا على الأذن ومنه قول الله عز وجل في أهل الكهف: {فضربنا على آذانهم في الكهف سنين عددا} [الكهف: 11] ، وأضيف ذلك الفعل به إلى الشيطان، لأنه مما يرضاه الشيطان منه، وذكر فيه بول الشيطان في أذنه، أي: فعل به أقبح ما يفعل بالنوم وليس ذلك على حقيقة البول منه في أذنه، ولكن على المثل والاستعارة في المعنى

"And this sleep (mentioned in the hadith being discussed) ... is a sleep in which a person misses the obligation towards Allah at night (i.e. obligatory prayers). Moreover it is also for sleeping before isha prayers disliked by the Prophet- peace and blessings of Allah be upon him- which causes the missing (of Isha prayers) and also delaying it from the time prescribed by Allah; in all this he goes against the commandment of his Almighty Lord while showing obedience to Satan in what he wants from him. So a covering is put over his ears due to this sleep, and it is from the affliction of sleep in his ears. Arabs termed such a thing as covering over the ears as is the word of Allah regarding the people of the Cave, "Therefore we put a covering over their years for a number of years." (Quran 18:10) And this act is attributed to Satan for it pleases Satan. And the mention of urination of Satan in his ear means it is worse than what

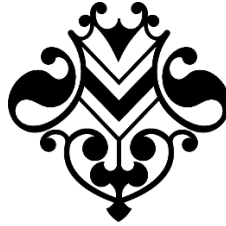
happens in sleep (ordinarily). It is not urination in the ear in the real sense; rather it is by the way of simile and allusion.”

Summary:

The context of the hadith narrations is inordinate sleep leading to missing ritual obligatory prayers. Mention of Satan is for the fact that missing the prayers pleases him and that he actually whispers to man and allures him into negligence. Reference to urination is actually an Arabic proverb suggesting the change in condition.



CHAPTER 21

NAPPING

Afternoon nap, known as qaylulah (siesta), is a sunnah of our beloved master Muhammad ﷺ as well as his companions. Like all of his teachings, this too also benefits us in numerous ways. Neuroscience in today's time reveals that midday napping improves memory, enhances alertness and vigilance, helps avoid various cardiac diseases, reduces stress, boosts wakefulness and performance, and recovers certain qualities of lost night sleep.

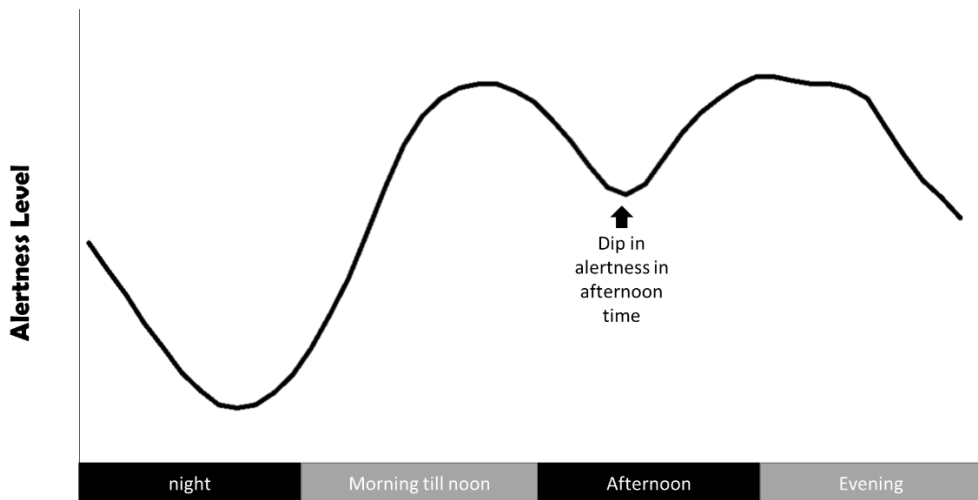


Figure: Natural Alertness Levels During the Day

As it can be seen from the graph above, our bodies go to a low level of alertness in the afternoons. It is because of this that many of the incidents and injuries in workplaces happen at this time. One of the best strategies to acquire an alertness boost at this time is to follow the sunnah of the afternoon nap. While keeping in consideration the benefits of this sunnah, it is not surprising at all why napping in the afternoons is encouraged by major corporate companies (such as Google, Mercedes-Benz, NASA, Procter and Gamble, Nike, Ben and Jerry and so on) and other organizations around the globe in order to boost employee alertness and productivity. It is proven scientifically that the afternoon nap not only provides alertness boost and increased vigilance during the day, it does so without impacting the quality of nighttime sleep²⁷. Scientists also explain that "Humans are bi-phasic, meaning we are built for one long sleep and one short sleep. This short sleep, or nap, is best taken in the middle of your working day."²⁸

As a Muslim, we did not had to wait for science to prove the correctness of Sunnah to us. If we follow the blessed ways and sunnahs of our master ﷺ, we will not only acquire the reward for the hereafter but also remain blessed in this life. Sometimes people understand the wisdom behind certain Sunnahs (like us who have now come across the scientific research regarding napping and understand the wisdom behind this Sunnah) and

²⁷ Cassidy, A. (2017). Clocking off: the companies introducing nap time to the workplace. The Guardian. Retrived on 16-Feb-2019 from: <https://www.theguardian.com/business-to-business/2017/dec/04/clocking-off-the-companies-introducing-nap-time-to-the-workplace>

²⁸ Elias, M. (2018). Why napping at work is now a thing. SBS News. Retrieved on 16-Feb-2018 from: <https://www.sbs.com.au/news/insight/why-napping-at-work-is-now-a-thing>

sometimes people don't (like the earlier generations before us who did not have access to this knowledge). What is in our utmost benefit is that we should submit ourselves wholeheartedly to the Sunnah whether we understand the wisdom behind it or not. If it is from our master ﷺ, it is the best thing to follow and we are ought to love it. May Allah swt make us from those who color themselves with the love of our beloved master, Prophet Muhammad ﷺ.

Let us now go through some of the ahadith regarding napping.



NAPPING IN THE AFTERNOON:

In the books of hadith, it is mentioned that the Messenger of Allah ﷺ used to sleep only once during the day, i.e. in the afternoon.

There are different opinions among the scholars regarding the exact time for the mid-day nap.

Some believe, that *هي النوم قبل الزوال* (i.e. it is the sleep before zawal or the Zuhr prayer time), while others believe that *هي الراحة بعد الزوال* (i.e. it is the rest after the zawal time or after the zuhr). The narration about companions taking nap after the Friday prayer is considered to be the evidence of taking nap after the Zuhr by scholars who believe it is after the zawal. While others believe that the specific mention of Friday in such narrations indicate that their nap schedule on Friday was different as compared to other days and hence it was specifically mentioned. There are opinions is supported by the definition of the word too.

In our humble opinion, both opinions are correct and we should develop a particular habit and time for napping in the afternoon to which our bodies will adapt and result in relaxation. However, it should be kept in mind that napping should be avoided after 4 pm otherwise it would disturb the night sleep, as pointed out by neuroscientists²⁹. We also know it from our predecessors, such as Muhammad Bin Muqatil, that they used to consider sleeping in the evening to be a sign of those with poor intellect.



حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنْ سَلَمَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " اسْتَعِينُوا بِطَعَامِ السَّحَرِ عَلَى صِيَامِ النَّهَارِ وَالْقِيلُولَةِ عَلَى قِيَامِ اللَّيْلِ " .

It was narrated from Ibn ‘Abbas that the Prophet (ﷺ) said:

Seek help by eating Suhur for fasting that day, and by taking a brief rest (at midday) for praying at night.

Sunan Ibn Majah, Book 7, Hadith 1763 - Daif



عَنْ أَنَسٍ قَالَ: كَانُوا يَجْمَعُونَ، ثُمَّ يَقِيلُونَ.

²⁹ Mohd Amzari Tumiran, Noor Naemah Abdul Rahman, Rohaida Mohd Saat, Nurul Kabir, Mohd Yakub Zulkifli, and Durriyyah Sharifah Hasan Adli (2015). The concept of qailulah (midday napping) from neuroscientific and Islamic perspectives. Journal of Religion and Health. doi: 10.1007/s10943-015-0093-7

Anas said, "They used to gather and then take a midday nap."

Al-Adab Al-Mufrad Book 52, Hadith 3 Saheeh



كَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَمُرُّ بِنَا نِصْفَ النَّهَارِ، أَوْ قَرِيبًا مِنْهُ، فَيَقُولُ: قُومُوا فَقِيلُوا، فَمَا بَقِيَ فَلِلشَّيْطَانِ.

Umar, may Allah be pleased with him, used to pass by us in the middle of the day - or near to it - and say, 'Get up and take a midday nap. Any time spent here after this is for shaytan.'

Al-Adab Al-Mufrad Book 52, Hadith 2 - Hasan



عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ إِنْ كُنَّا لَنَفْرَحُ بِيَوْمِ الْجُمُعَةِ، كَانَتْ لَنَا مَجُوزٌ تَأْخُذُ أَصُولَ السِّلْقِ، فَتَجْعَلُهُ فِي قِدْرِ لَهَا، فَتَجْعَلُ فِيهِ حَبَّاتٍ مِنْ شَعِيرٍ، إِذَا صَلَّيْنَا زُرْنَاهَا فَقَرَّبَتْهُ إِلَيْنَا، وَكُنَّا نَفْرَحُ بِيَوْمِ الْجُمُعَةِ مِنْ أَجْلِ ذَلِكَ، وَمَا كُنَّا نَتَغَدَّى وَلَا نَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ، وَاللَّهِ مَا فِيهِ شَحْمٌ وَلَا وَدَكٌ

Narrated Sahl bin Sa'd:

We used to be happy on Fridays, for there was an old lady who used to pull out the roots of Silq and put it in a cooking pot with some barley. When we had finished the prayer, we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday prayer. By Allah, that meal contained no fat.

Saheeh al-Bukhari Book 70, Hadith 31 - Saheeh

Commentary:

In his commentary 'Umdat all-Qari, Imam Badr al-Deen al-'Ayni explains that this indicates they were preoccupied with getting ready for Jumah and the prayer which caused them to delay their meal and nap from its normal time before Zhuhr prayer to after Jumu'ah.



عَنْ أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ، كَانَتْ تَبْسُطُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظْعًا فَيَقِيلُ عِنْدَهَا عَلَى ذَلِكَ التِّطْعِ - قَالَ - فَإِذَا نَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَتْ مِنْ عَرَقِهِ وَشَعْرِهِ، فَجَمَعَتْهُ فِي قَارُورَةٍ، ثُمَّ جَمَعَتْهُ فِي سُلْكٍ - قَالَ - فَلَمَّا حَضَرَ أَنَسُ بْنُ مَالِكٍ الْوَفَاةَ أَوْصَى أَنْ يُجْعَلَ فِي حُنُوطِهِ مِنْ ذَلِكَ السُّلْكِ - قَالَ - فَجُعِلَ فِي حُنُوطِهِ.

Anas said, "Um Sulaim used to spread a leather sheet for the Prophet (ﷺ) and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet (ﷺ) had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping.

Commentary:

Mohaditheen have narrated that Umm e Sulaim and her sister Umme Haram were prophet's maternal aunts. Umm e Sulaim used to collect the blessed sweat of the messenger of Allah ﷺ for the barakah for her children.



NAPPING WHILE TRAVELLING:

عن جابر رضي الله عنه أنه غزا مع النبي صلى الله عليه وسلم قبل نجد، فلما قفل رسول الله صلى الله عليه وسلم قفل معهم، فأدركتهم القائلة في واد كثير العضاء، فنزل رسول الله صلى الله عليه وسلم، وتفرق الناس يستظلون بالشجر، ونزل رسول الله صلى الله عليه وسلم تحت سمرة، فعلق بها سيفه، ونمنا نومة، فإذا رسول الله صلى الله عليه وسلم يدعوننا، وإذا عنده أعرابي فقال: "إن هذا اختراط علي سيفي وأنا نائم، فاسيقظت وهو في يده صلتا، قال: من يمنعك مني؟ قلت: الله-ثلاثا" ولم يعاقبه وجلس. ((متفق عليه)).

وفي رواية: قال جابر: كنا مع رسول الله صلى الله عليه وسلم بذات الرقاع: فإذا أتينا على شجرة ظليلة تركناها لرسول الله صلى الله عليه وسلم، فجاء رجل من المشركين، وسيف رسول الله صلى الله عليه وسلم معلق بالشجرة، فاخترطه فقال: تخافني؟ قال: لا قال: فمن يمنعك مني؟ قال: الله.

وفي رواية أبي بكر الإسماعيلي في صحيحه: قال: من يمنعك مني؟ قال: الله قال: فسقط السيف من يده، فأخذ رسول الله صلى الله عليه وسلم السيف فقال: من يمنعك مني؟ فقال كن خير آخذ، فقال تشهد أن لا إله إلا الله، وأني رسول الله؟ قال: لا، ولكني أعاهدك أن لا أقاتلك ولا أكون مع قوم يقاتلونك، فخلى سبيله، فأتى أصحابه فقال: جئكم من عند خير الناس.

Jabir (May Allah be pleased with him) reported:

I went in an expedition along with the Prophet (ﷺ) in the direction of Najd. When the Messenger of Allah (ﷺ) returned, I also returned with him. Then the mid-day sleep overtook us in a valley full of prickly shrubs. Messenger of Allah (ﷺ) got down and the people scattered around seeking shade under the trees. Messenger of Allah (ﷺ) hung up his sword on the branch of a tree. We were enjoying a sleep when Messenger of

Allah (ﷺ) called us, and lo! There was a desert Arab Bedouin near him. He (ﷺ) said, "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He asked: 'Who will protect you from me?' I replied: 'Allah' - thrice". He did not punish him and sat down.

In another narration, Jabir (May Allah be pleased with him) said: We accompanied Messenger of Allah (ﷺ) in the campaign of Dhat-ur-Riqā'. We left Messenger of Allah (ﷺ) to take rest under a shady tree. One of the polytheists came to him. The sword of the Messenger of Allah (ﷺ) was hanging on a tree. He drew it and said: "Are you afraid of me?" Messenger of Allah (ﷺ) said, "No". Then he said: "Who will then protect you from me?" Messenger of Allah (ﷺ) replied, "Allah".

And in a narration of Abu Bakr Al-Isma'ili, the polytheist asked: "Who will protect you from me?" Messenger of Allah (ﷺ) replied, "Allah." As soon as he said this, the sword fell down from his hand and Messenger of Allah (ﷺ) catching the sword, asked him, "Who will protect you from me." He said, "Please forgive me." Messenger of Allah (ﷺ) said, "On condition, you testify that there is none worthy of worship but Allah and that I am His Messenger." He said, "No, but I promise you that I shall not fight against you, nor shall I be with those who fight with you". The Prophet (ﷺ) let him go. He then went back to his companions and said: "I have come to you from one of the best of mankind".

Riyad us Saliheen Book 1, Hadith 78



حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ اشْتَرَى أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - مِنْ عَازِبٍ رَحْلاً بِثَلَاثَةِ عَشَرَ دِرْهَمًا فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ مَرِ الْبَرَاءِ فَلْيَحْمِلْ إِلَيَّ رَحْلي. فَقَالَ عَازِبٌ لَا حَتَّى تُحَدِّثَنَا كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَرَجْتُمَا مِنْ مَكَّةَ وَالْمُشْرِكُونَ يَطْلُبُونَكُمْ قَالَ ارْتَحَلْنَا مِنْ مَكَّةَ، فَأَحْبَبْنَا أَوْ سَرِينَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى أَطْهَرْنَا وَقَامَ قَائِمُ الظَّهِيرَةِ، فَرَمَيْتُ بِبَصْرِي هَلْ أَرَى مِنْ ظِلِّ قَاوِي إِلَيْهِ، فَإِذَا صَخْرَةٌ أَتَيْتُهَا فَتَنَظَّرْتُ بِقِيَّةِ ظِلِّ لَهَا فَسَوَّيْتُهِ، ثُمَّ فَرَشْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ، ثُمَّ قُلْتُ لَهُ اضْطَجِعْ يَا نَبِيَّ اللَّهِ. فَاضْطَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ انْطَلَقْتُ أَنْظُرَ مَا حَوْلِي، هَلْ أَرَى مِنَ الطَّلَبِ أَحَدًا فَإِذَا أَنَا بِرَاعِي عَظْمٍ يَسُوقُ عَظْمَهُ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا، فَسَأَلْتُهُ فَقُلْتُ لَهُ لِمَنْ أَنْتَ يَا غُلَامُ قَالَ لِرَجُلٍ مِنْ قُرَيْشٍ سَمَاءُ فَعَرَفْتُهُ. فَقُلْتُ هَلْ فِي عَظْمِكَ مِنْ لَبَنٍ قَالَ نَعَمْ. قُلْتُ فَهَلْ أَنْتَ حَالِبٌ لَبَنًا قَالَ نَعَمْ. فَأَمَرْتُهُ فَأَعْتَقَلَ شَاءَ مِنْ عَظْمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ، فَقَالَ هَكَذَا ضَرَبَ إِحْدَى كَفَّيْهِ بِالْأُخْرَى فَحَلَبَ لِي كُثْبَةً مِنْ لَبَنٍ، وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِدَاوَةً عَلَى فَمِهَا خِرْقَةٌ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَانْطَلَقْتُ بِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَافَقْتُهُ قَدْ اسْتَيْقَظَ، فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ. فَشَرِبَ حَتَّى رَضِيتُ ثُمَّ قُلْتُ قَدْ آتَى الرَّحِيلُ يَا رَسُولَ اللَّهِ. قَالَ " بَلَى ". فَارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ غَيْرُ سُرَاقَةَ بْنِ مَالِكٍ بْنِ جُعْشَمٍ عَلَى فَرَسٍ لَهُ. فَقُلْتُ هَذَا الطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللَّهِ. فَقَالَ " لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ".

Narrated Al-Bara':

Abu Bakr bought a (camel) saddle from `Azib for thirteen Dirhams. Abu Bakr said to `Azib, "Tell Al-Bara' to carry the saddle for me." `Azib said, "No, unless you relate to me what happened to you and Allah's Messenger (ﷺ) when you left Mecca while the pagans were in search of you." Abu Bakr said, "We left Mecca and we traveled continuously for that night and the following day till it was midday. I looked (around) searching

for shade to take as shelter, and suddenly I came across a rock and found a little shade there. So I cleaned the place and spread a bed for the Prophet (ﷺ) in the shade and said to him, 'Lie down, O Allah's Messenger (ﷺ).' So the Prophet (ﷺ) lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognized him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the sheep and clean its udder and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Allah's Messenger (ﷺ) a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container until its lower part was cold. Then I took the milk to the Prophet (ﷺ) whom I found awake. I said to him, 'Drink, O Allah's Messenger (ﷺ).' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allah's Apostle!' He said, 'Yes.' So we set out while the people (i.e. Quraish pagans) were searching for us, but none found us except Suraqah bin Malik bin Ju'shum who was riding his horse. I said, 'These are our pursuers who have found us. O Allah's Messenger (ﷺ)!' He said, 'Do not grieve, for Allah is with us.'

Saheeh al-Bukhari 3652 - Saheeh



عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يَجْعُ هَجْعَةً بِالْبِطْحَاءِ ثُمَّ يَدْخُلُ مَكَّةَ وَيَزْعُمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذَلِكَ

Nafi' said, "Ibn 'Umar used to nap for a short while at Batha' (i.e, Al Muhassab) and then enter Makkah." He thought that Apostle of Allah (ﷺ) used to do so.

Sunan Abi Dawud Book 11, Hadith 292 Saheeh



NAPPING AS NEEDED:

عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ"

'Ayesha reported Allah's Apostle (ﷺ) as saying:

When anyone amongst you dozes in prayer, he should sleep, till sleep is gone, for when one of you prays while dozing he does not know whether he may be asking pardon or vilifying himself.

Saheeh Muslim Book 6, Hadith 263 - Saheeh



LENGTH OF THE NAP:

The exact length of the afternoon nap is not specified, but it is understood by the scholars that it was a short nap and not a lengthy slumber.

Following are some findings from neuroscientific research:

- Various lengths of brief naps have been observed with different benefits priority, e.g. 20 minutes, 15 minutes, and 10 minutes, with shorter nap not necessarily indicating lesser benefits than a longer nap.
- Less than 30 minutes midday napping apparently has positive effects on daytime alertness and restores health and strength.
- A short 20 minutes nap in the mid-afternoon has positive effects upon the maintenance of the daytime vigilance level and can be very useful as a countermeasure to post-lunch sleepiness.
- A 10-minute nap is another effective nap duration
- It is also said that if one feels mentally clogged, a nap of up to 90 minutes can be taken; however, beyond that can hamper the productivity.



ARRANGEMENTS FOR NAP:

عَنْ أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ، كَانَتْ تَبْسُطُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظْعًا فَيَقِيلُ عِنْدَهَا عَلَى ذَلِكَ الْبِطْعِ - قَالَ - فَإِذَا نَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَتْ مِنْ عَرَقِهِ وَشَعْرِهِ، فَجَمَعَتْهُ فِي قَارُورَةٍ، ثُمَّ جَمَعَتْهُ فِي سُلٍّ - قَالَ - فَلَمَّا حَضَرَ أَنَسُ بْنُ مَالِكٍ الْوَفَاةَ أَوْصَى أَنْ يُجْعَلَ فِي حَنُوطِهِ مِنْ ذَلِكَ السُّلِّ - قَالَ - فَجُعِلَ فِي حَنُوطِهِ.

Anas said, "Um Sulaim used to spread a leather sheet for the Prophet (ﷺ) and he used to take a midday nap on that leather sheet

at her home." Anas added, "When the Prophet (ﷺ) had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping.

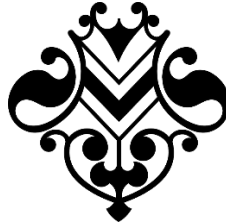
Commentary:

Mohaditheen have narrated that Umm e Sulaim and her sister Umme Haram were prophet's maternal aunts. Umm e Sulaim used to collect the blessed sweat of the messenger of Allah (ﷺ) for the barakah for her children.



CHAPTER 22

FINAL ADVICE



To conclude, we would like to suggest the following:

- Take the guidance from the Sunnah in terms of your sleep-wake pattern
- Find your optimum sleep levels and do not oversleep. The following is a simple process for finding your optimal sleep requirement:

Step 1

Fix your routines

Stop sleeping after Fajr

Start having afternoon nap

Develop regularity in life

Aim for physical and mental fitness

Stop intake of stimulants

Step 2

Find the optimal levels

start decreasing your sleep by 15 minutes every few days

The point below which you loose your freshness is your optimum sleep requirement.

- Make a plan to adjust your diet in accordance with the Sunnahs mentioned in this book as well as those that are mentioned in other books of hadith and fiqh
- Restrict your intake of stimulants
- Incorporate a nap in your schedule where possible
- Incorporate time for night worship where possible
- Memorize the Duas and the portions of Quran that are recommended in this book for the night worship
- Improve your sleeping conditions
- Develop sleeping routines
- Make a Dua to Allah swt to bless your effort and give you peace and comfort in this world and the next. Peace and comfort are not linked to our external state and the physical things that surround us. In fact, it is a state of heart. May Allah swt give a sound and pure heart to all of us.



تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ

MANAGING SLEEP - THE SUNNAH WAY

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